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A MANUAL

OF THE

THREE FIRST DEGREES

OF

FREEMASONRY.

WITH

AN INTRODUCTORY KEY-STONE

TO THE

ROYAL ARCH.

By RICHARD CARLILE.

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THE KEY-STONE.

OF

THE ROYAL ARCH.

If we make ourselves acquainted with all that Masons know of their Freemasonry, we shall find a blank, and that, in fact, they know nothing worthy of being called a secret. I am of opinion, that nothing useful to be known should be made a secret, and that there is nothing of the kind a secret among mankind. I hold, that the mere profession of having such a secret is a vice. Tho question reasonably arises, *why should it be a secret?* Of Freemasons, I boldly say, that they have no secret; but there is a secret connected with their association, and *they* have not known it. The late Godfrey Higgins once observed to me, without explanation, that there were but two Masons in England—himself and the Duke of Sussex. I put in a claim to be a third. He asked me to explain, on the condition that he was not to commit himself by any observation. I did so, as here set forth. He smiled and withdrew. The secret is now out. I will clear up the doubt and difficulty, and teach Masonry to Masons.

The following forms of opening, working, and closing

lodges, are literally and truly the formularies of the three common degrees in Masonic Lodges, or that secret system which is called Craft Masonry. It has been communicated to me by Masons; it has been confirmed by other Masons; it has been the Standard Manual of Masonry, since it was first published in "The Republican," in 1825; it has made many Masons: without the lodge initiation, and, by its direction, I have been assured, that men who were never in a lodge have successfully and *profitably* taught practical masonry. The higher degrees form the subject of other volumes. They are not common; are denominated orders of chivalry; and but very few Masons go beyond the Royal Arch Degree.

The great subject of masonry is Solomon's Temple. The two first secret words are *Boaz* and *Jachin*, the pillars of the porch of that temple. Through all the masonic degrees, ancient or modern, the subject continues to be a dark development of the building of the temple. I am about to throw light upon it. My historical researches have taught me, that that which has been called Solomon's Temple never existed upon earth: that a nation of people called Israelites never existed upon earth: and that the supposed history of Israelites and their temple is nothing more than an allegory relating to the mystery of physics generally, and the moral culture of the human mind. Hence the real secret of masonry.

The word *temple* is derived from the Latin word *tempus, time;* and, therefore, the ancient structures called temples, were, in reality, intended to be records of time and archives of human knowledge. Such institutions would have been a great benefit to mankind; but the veil of superstition was thrown over them; it was deemed politic or profitable to the few to deceive the many; that which should have been a simple record of fact was worked up into an allegory: there arose an esoteric doctrine for those initiated in the secrets of the

temple, and a deceptious exoteric doctrine for the multitude; and this was the origin of a priesthood; this the lamentable change from science to priestcraft; this the secret of Freemasonry, the key of the mysteries of the Christian religion, and the basis of Judaism. Judaism, Christianity, and Freemasonry, are, in principle, one and the same, as to secret origin, and mystery. Let us endeavour to turn the stream; to go from priestcraft to science, from mystery to knowledge, from allegory to real history.

But for planetary motion, there could have been no division of time. The relations of the sun to the planets and fixed stars, make up all the natural divisions of time; such as the day, the month, the year, and the corresponding seasons. The day is marked by the motion of the earth on its own axis. The month (lunar) by the appearances of the moon; and (solar or calendar) by the grouping of stars into twelve divisions, which are called the Zodiac, pictorially marked by signs, and seen opposite to the solar side of the earth, in the successive months. The year is complete when the sun appears to return to a given spot from which it is said to start. The polar motions of the earth cause the sun to appear in a state of birth, growth, maturity, decay, and death, in the course of a year, producing our seasons. These appearances have been poetically allegorized and personified; and hence all that has been invented about god or gods, about new-born god, living god, dying god, descending god, resurrection god, ascending god. There is no plain historical truth, no revelation, about god, in existence, other than those of the relations of the sun to the planets and stars, in physics, and the cultivation of the human mind in morals. All other such pretensions to history may be historically disproved. We are prepared with historical disproofs of the

existence of such a people as Israelites or Jews as a nation. They were a religious or philosophical sect, who had been made adepts in the higher Pagan Mysteries: a sect among nations; but not a nation among sects.

Our common temples, like those of the ancients, have generally, and only with a few modern exceptions, been built due east and west, in respect to the rising and setting of the sun. The steeples have been conical emblems of flame, which is again emblematical of the sun. Etymology will carry every word connected with religion back to primitive sun-worship and mental cultivation. The emblems of the most ancient temples of which we have ruins, are emblems of time, of planetary bodies, their motions and relations, and of sun-worship, &c. It is therefore calling for no great stretch of the imagination, for no strange credulity, to call for the admission, that the first temples were dedicated to the sun; that the first principles of religion consisted of a scientific record of the sun's annual path through the signs of the Zodiac, with other then known science; and that the first efforts of priestly and cunning men would be to deceive the vulgar upon this subject, to preach the reality of the personified god, which science forbad, and the existence of which the principles of matter or of nature rendered impossible.

When man began to make God like himself, he began also to give God a dwelling-place, such as he found or could make on earth. The first temples that were imagined by ingenuity were temples in the heavens, time marked by planetary partitions. Thus we read of the *New Jerusalem* coming down from heaven as a dwelling-place for the saints of the earth. The seven churches of Asia were seven imaginary temples in heaven, reduced to a figurative tale, and then imitated on earth. Thus again, that which is called the building of the first Solomon's Temple never took place on earth; but the story of the temple was fabricated; and the first Jewish historian we have

(Josephus) allows that it was allegorical and emblematical of the universe, or of all the physical phenomena. The true meaning, then, of the building of Solomon's temple, in Freemasonry is, and the practice of the lodges should be, to the effect, that the grand secret of all religion is this allegorical typification of the solar relations and planetary motions, with mental and moral cultivation, and that such, in truth, is the great lost secret of Fremasonry. The Masons have lost the initiatory secret—have been numbered among the vulgar, and deceived with the exoterical doctrine of personified deity.

Mr. Paine had a glimmering light on this subject, but he was ignorant of the details. He made a shrewd guess at the thing, and guessed rightly as to a part of the principle, though he could not fill out the history and origin. The esoteric principle of Freemasonry, as of Christianity and of Judaism, is SUN-WORSHIP AND SCIENCE, AS THE BASIS OF HUMAN CULTURE AND DISCIPLINE, the common Paganism of the human race. Mr. Paine guessed at this in relation to Freemasonry, but knew it not in relation to Christianity and Judaism.

I purpose to furnish here nothing more than the Key-stone to the Arch of Freemasonry, which is the moral and gist of the Royal Arch Degree, at which Masons have played, *not worked*, without knowing what they were about. For a further proof that I present the right key, I refer the reader to the theologico-astronomical, or Sunday evening discourses, at the Rotunda, of the Rev. Robert Taylor. They are so many philosophical lectures on masonry, though the exposure professedly relates to Christianity. They form two volumes of a cheap publication, entitled "The Devil's Pulpit." I refer him also to the works of Dupuis, Volney, Sir William Drummond, and Rhegellini.

Masons claim Pythagoras as one of their fraternity. The

may also claim every Grecian and Roman sage, who sought out the Pagan mysteries. But the modern Masons are not very worthy disciples of those ancient men.

The proper business of a Mason is astronomical, chemical, geological, and moral science, and more particularly that of the ancients, with all the mysteries and fables founded upon it. A good Mason would, in fact, have no superstition. It should be his boast, that his science takes him out of modern religion. He who can build Solomon's Temple, in the allegorical sense, is disqualified from being a fanatic. Deism has been charged upon, and even boasted of, by modern Masons; but as a sect, they are innocent of any science that can take them out of the common impressions of modern religious doctrines.

Astrology, gipsy fortune-telling, Modern Freemasonry, Mahometanism, Christianity, and Judaism, now so called, have sprung from, and are so many corruptions of, the ancient mysteries of the Pagans. Star-gazing, without proper human culture, has been the source of all religion. Lunacy is a disorder improperly ascribed to Luna, or the Moon; for moon-struck madness had never befallen any one who had not been corrupted in education, and had the brain badly cultivated.

The first professions of Christianity, as visible in the New Testament, were professed revelations of the ancient Pagan mysteries; but, as a revelation, it was a failure—and it would have been better if the ancient Paganism had not been superseded by the grosser mysteries that have, in ignorance, been adopted, of the God's-spell or gospel

However, let them all now repent, for the kingdom of heaven is at hand, and the key will be freely given to any one who will unlock and enter.

That there was no such a nation as the Israelites, is a truth—found in the consideration that they are not mentioned beyond the Bible in any records whatever. Egypt knew them not, Persia knew them not, Hindostan knew them not, Scythia knew them not, Phœnicia knew them not, Greece knew them not, as a nation. And in the first general notice that we have of the Jews, they are introduced to the world as a sect, or a series of sects, being Pharisees, Sadducees, and Essenes; and in that general notice, beyond that sort of mistaken allegorical history which Josephus has copied from the books of the Old Testament, and which is not otherwise corroborated, and no better authority *than* the books of the Old Testament, there is no presentation of the Jews as the descendants of a larger nation of Israelites: as a religious or philosophical sect of distinction, mixed up with, and found in real human history, they are not to be traced higher than the century before the Christian era. It is satisfactory to be able to show the origin of any thing, for such a knowledge is a common passion and curiosity among mankind; and I think the Rev. Robert Taylor has discovered and developed the origin of the titles of *Hebrew*, *Israelite*, and *Jew*.

The Eleusinian mysteries were Pagan; the same in relation to Isis in Egypt, as to Ceres in Greece, and continued in relation to the Virgin Mary, as a part of the mistaken Christian mystery. It is the fault of Freemasonry, that it has had nothing feminine belonging to it; the ladies make no part of its mysteries, and to the ladies it has been a matter of great uneasiness. They very naturally, and very properly, suspect the propriety of all exclusively male association. The Jews have nothing feminine in their religion. No religion has provided a paradise, or future happy state, for earthly women. They should be all infidels of course. The modern construction and mistaken reading, under what is called the Christian Religion, has become a great burlesque on them.

The word *Eleusis* is the Greek of Adventus, the Latin, the Advent, of the Christian mystery; and signifies THE COMING (emphatically), and literally, *the coming of light*. The story of the tranfiguration on the mount, in the New Testament, is an imperfect description of the holding of a Lodge of association in the highest degree of the Eleusinian mystery. The Lodge was held by Peter, James, and John, or the personified months of January, April, or June, July, and August. The degrees of Freemasonry are allegorical of the same mystery. The very miracles of the New Testament are allegorical sketches of the different degrees of the same mysteries. The turning of water into wine is the process of vinous vegetation, and one of the mysteries of Bacchus, who was also *that light which was to come*, the Messiah; the Sun, in physics, or the physical saviour; the Logos, Christ, or Principle of Reason, as the moral saviour. The marriage at Cana, in Galilee, was the marriage supper of the Lamb; the spring of the year; the midway between the watering-pot of Aquarius, or watery season, and the ripening of the grape. "Woman," said Jesus to his mother, "what have I to do with thee? My time is not yet come." Summer and autumn are the time of Bacchus. But he turned the water into wine, and so he does every year. The feeding of the multitude with a few small loaves and fishes, is a mystery significant of the prolific power of the earth in the growth of corn, and of the water in the production of fishes. The curing of diseases, of lameness and blindness, casting out devils, allaying a storm, walking on the water, the resurrection of the dead, and the ascension into heaven, are all so many solar mysteries or allegorical relations of the sun's action upon the earth, figured with an association of scientific and moral powers in man. The sacrament of the Lord's Supper is the joint mystery of the union of Ceres and Bacchus—the Pagan producers of corn, or bread and wine, which are truly, in an allegorical, physical sense, the real body and blood of Christ. We shall

find that Freemasonry has been a corrupted continuation of all those mysteries; and that the Masons have really, as they confess they have, lost their own secret. Let us see what learning can do to restore it to them. Much of the ritual of our church, even of our English church, is but a misunderstood continuation and corruption of the words and ceremonies of the ancient Pagan mysteries. The Rev. Mr. Taylor has beautifully explained this in his discourses. I have only room to glance at it here.

The scenes and characters of the mysterious drama, as found in the Eleusinian Orgies of Greece, were :—

ELEUSIS—The Advent, or Coming-in of Light; the birth and character of the subject of the drama—the title of the whole play or mystery.

HIEROPHANT—The Expounder of the Mysteries, the High Priest, the Pope, the Archbishop.

HUPEREET—The Minister, or Ordinary Priest.

DIACONOS—The Deacon, or Lower Officer.

DIADOCHOS—The Torch-bearer.

PHOTAGOGUE—The Bringer-in of Light.

AUTOPTOS—The Candidate admitted to see the sight, The visitor of the Temple—the Church and Chapel goer

AUTOPSY—The sight itself.

HEBREW—The initiated Candidate who had passed through all the degrees of the mystery.

TELEIOS—The adept, or perfected

ISRAELITE—God-seer, purified from all guile.

JEW—The God himself, or the mysterious perfection and deification of the human character.

The whole a type of what may be made of human nature by cultivation of mind, which is the conditional promise of paradise, or kingdom of heaven. This is the revelation of all the mysteries.

Hebrew, *Israelite*, and *Jew*, are Syriac, Phœnician, and Egyp-

tian terms used in the mysterious degrees; and it would be as reasonable to argue that the Freemasons are a dispersed nation, as that the Jews are, or were, a dispersed nation. The modern religion of both Jew and Christian is a misunderstood and forgotten connexion, corruption, and continuation of the ancient Pagan mysteries. Freemasonry is a secret attempt of the same kind, but a failure. The word *revelation*, throughout the New Testament, signifies the revealing of a mystery; but until now, or speaking as far as we can see by record, the real mystery has never been revealed. The true revelation of God—the true gospel or word of God, is a revealing, that all the allegories and mysteries of religion refer to the sun as the physical God; to the science of the human mind as the moral God. This was the secret of the Eleusinian mysteries. That is religious truth, and the whole of religious truth; and the placing of the church on such a rock, as against which the gates of hell shall not prevail. Freemasonry is but a professed concealment of the same revelation, and may be properly styled a bastard or illegitimate mystery.

With this Key in his hand, the reader of the following MANUAL OF MASONRY will gain more knowledge of Masonry as he proceeds, than Masons themselves gain in their Lodges. Not one of them has had sense and learning enough to discover the real secret of the craft; and I claim this circumstance as a proof that it is INFIDELITY, as modern criticism and science have been called—*modern infidelity*, which is really becoming *the light of the world*, which is *the light, life, and knowledge needed*, and which is morally, scientifically, and properly speaking, the *true Eleusis or Advent*, or HE THAT SHOULD COME.

The sacred scriptures, or the books of the Old and New Testament, were not written with an intention that they should be used as they are now used: they were not intended to be translated into any vulgar language, and made the common-place

book or text book of the multitude, to be wrested, as St. Peter has forcibly observed, to their destruction—certainly to their injury; but they are deeply mysterious writings, not revealing, but concealing, and misrepresenting, the ancient mysteries; forming from them a new mode of association, and making a new religion of the old Pagan materials, precisely upon the principle that we now see one sort of secret association springing from another—the Odd Fellows, for instance, in relation to the Masons; one sect of religious association springing from another, through common ignorance and fanatical but mistaken conceit of spiritual knowledge, as Quaker, Unitarian, and Methodist, springing from the Church of England, that from the Church of Rome, that from the Church of Greece or Egypt, those from the Persian, and the whole from the general Pagan mysteries; and precisely upon the principle that one language is seen to emanate from another, all having a common root

In the first preaching of the allegory of Christ crucified, there was no imposition; there was a deeply laid and mysterious allegory, which the multitude took in its literal sense, and made for themselves a history from fiction. So it has been with the addition and union of the books of the Old Testament. The books of the Sibyls have been also supposed to be prophetic of the Christian religion; but the mystery is cleared up, when we find the root of the Christian and of the Jewish in the Pagan system, whence all those books were formed. A development of this kind is the one great thing needful for universal brotherhood, which has not been found in Freemasonry, nor in Christianity, nor in Judaism, yet or now so called.

The Key, then, to the mysteries of Freemasonry, as well as to the mysteries of the Christian and the Jewish religions, is the Eleusinian mysteries of the Pagan religion; and the further Key to all those mysteries, is a worship of the Sun as God under a variety of personifications, in all its Zodiacal transits, in the personification of the year, of the seasons, of the months,

of time generally, and of all the divisions of time, and as the source of all physical and all moral phenomena. The Masonic building of Solomon's temple is the getting a knowledge of the celestial globe, knowing the mysteries of all the figures and grouping of stars on that globe; knowing further, that this globe is the foundation of all religion, knowing how to calculate the precession of the equinoxes, the return of comets and eclipses, and all the planetary motions and astronomical relations of time. Such is not the knowledge now gained in Masonic Lodges; I will present the reader with that knowledge; but such should be the knowledge; for such would be real and useful knowledge. The ancient priests thought *that* knowledge should be concealed from the multitude, or found it profitable that it should be so; and hence our sacred and mysterious writings. But now, we do not think *that* knowledge should be kept from the multitude, and hence our infidelity and our revealings.

It may be well to mention here, that I am in possession of entire disproofs of the present pretended historical origination of the Christian religion; and I was in that possession, before I attempted to seek any other origin. I have long felt the necessity of tracing another origin, and I now do so, in connecting it with the ancient Pagan mysteries. On reading the New Testament, with the Key which I here present, and with th remembrance, that, in relation to history, the book is altogether, from beginning to ending, a fiction; and on reading the Old Testament in the same way, there will remain on the mind something like knowledge gained from its mysterious matter; but now, in the course of reading under the commonly received notions of it, and beyond its moral precepts, there is no knowledge gained. Such is the case with modern Freemasonry.

I sum up these observations with the conclusion. that the Key-Stone of the Royal Arch of Freemasonry is the ancient science of the Zodiac, with its moral counter-part of human

culture, made mysterious in secret and priestly associations; which is also the science of all religions that pretend to revelations; and also of the religion of the Druids, and of all the Pagans from Hindostan to Rome.

I have omitted all those remarks which, in the Nos. of the Vol. 12 of "The Republican," must have been so offensive to Masons. My great object is here to instruct Masons as well as others, and not to give them offence. They ask for light. Here is light. They ask for fellowship. Here is the only basis of true and general fellowship. I see the evils of sectarianism among mankind, and I labour hard; I endure persecution patiently, for the sole purpose of rooting out those evils. I have objections for all societies, excepting those divisions of mankind which are essential, or may be essential, to good government and the most happy existence. Here we are, like other animals, *for life, and nothing more;* and it will be wise, if we so carry ourselves, as to enjoy the greatest possible amount of happiness, and to make it an essential and primitive point of that happiness, to inflict no pain on man, woman, child, or other animal. However unpleasant or objectionable this doctrine may be, in relation to present education, it is true; and nothing opposed to it is true; for we cannot alter the facts of nature; we cannot change that which is immutable: though we may regulate our moral, we cannot regulate our physical, destiny. Necessity is less stern in morals than in physics, and in morals, is called *liberty*. I have studied well the purpose and business of life; I have determined to spend mine well, and to form the best character the present times require. I strive to be the most useful and most important man living. My principles are *Republican* in politics, and *Atheistical* only as to a God made up of human ignorance, an idol God, no where more denounced than in the Bible. This signifies a fair equality of condition in life, and no pretensions to future life. These appear to me to be the extreme of good in principles;

indeed I am sure that they are so; for the greatest amount of happiness among the greatest number cannot be imagined on any other ground of principle. We have seen enough of the mischief of monarchy and priestcraft, of mystery, sectarianism, and secret societies. Let us now be open, be inquisitive, and be equal in knowledge. Any secret *recipe* for human disorder is but murder towards those who need it and cannot reach it. I rejoice in having no secrets; I rejoice in being able to expose to the world the professed secrets of others. I am sure that secrecy is a vice; and I therefore expose and explain Free masonry.

RICHARD CARLILE.

MANUAL OF FREEMASONRY.

PART I.

THERE are three degrees in Craft-Freemasonry: First—Entered Apprentice. Second—Fellow Craft. Third—Master Mason.

A Lodge of Masons consists of the following officers: a *Master* who is styled *Worshipful,* and may be considered the President of the body. There are also *Past Masters* who have served as Masters, and are distinguished as such in the Lodge. The next in order to the Master is the *Senior Warden,* then the *Junior Warden, Senior Deacon,* and *Junior Deacon;* lastly, an *Inner Guard,* and a *Tiler,* or Door Keepers, the one inside, the other out. The Tiler is armed with a sword. Their several duties are explained by a description of the opening of an Entered Apprentice's Lodge. There are some slight variances in the proceedings of the different Lodges; but the following is the most correct.

TO OPEN A LODGE IN THE FIRST OR ENTERED APPRENTICE'S DEGREE.

When the Brethren are assembled to open a Lodge, the Master calls to order by giving a knock,* which is repeated by the Wardens, and the following dialogue begins:—

* In all ordinary affairs of the Lodge, as to call attention either by the Master, Tiler, or Inner Guard, *one single* rap is made use of, but in opening, closing, &c., in the First or Entered Apprentice's Degree, three distinct knocks are given:—in the Second or Fellow Craft's Degree, there is a distinction, and they are not given at equidistant time; a pause being made after the first, and the two subsequently in quicker succession. And in the Third, or Master Mason's Degree, the pause is made between the second and third, the two first being given quickly, thus reversing the plan in the Fellow-Craft's Degree. The Tiler always gives one rap as an alarm, when any one applies for admittance, and the Inner Guard comes out to prove the applicant, if unknown. By this means, the mode is concealed from intruders.

Worshipful Master. Brethren, assist me to open the Lodge. To the Junior Warden, Mr. N——: What is the first care in the Lodge?

Junior Warden. To see the Lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, ascertain that the Lodge is properly tiled.

The Inner Guard gives a rap on the door, which is answered in the same way by the Tiler, or Outer Guard, and indicates that all is right, that there are no cowans* or listeners about the Lodge. The Inner Guard reports to the Junior Warden; and the latter, with three knocks, reports to the Worshipful Master that the Lodge is properly tiled.

The W. M. then asks, What is the next care, Brother Senior Warden?

S. W. To see the Brethren appear to order as Masons.

W. M. See that duty done.

The Senior Warden examines any present if thought necessary by the sign of an Entered Apprentice, and, with the same sign reports to the W. M. that none but Masons are present.

W. M. To order Brethren, as Masons in the first degree. Brother Junior Warden, how many principal officers are there in a Lodge?

J. W. Three; namely, the Worshipful Master and his Two Wardens.

W. M. Brother Senior Warden, how many assistants are there?

S. W. Three; besides the Outer Guard or Tiler; namely, the Senior and Junior Deacons, and the Inner Guard.

W. M. Brother Junior Warden, where is the Outer Guard or Tiler placed?

J. W. Without the door of the Lodge.

W. M. His duty?

J. W. Being armed with a drawn sword, to keep all cowans and listeners from Masons, and to see that the candidate for admission comes properly prepared.

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* The word *cowan* is a flash word, peculiar to Masons. It signifies *enemy;* but formerly it was expressive of Kings, and all those who had the power to persecute and who did persecute the associated Masons.

W. M. Brother Senior Warden, where is the Inner Guard placed?

S. W. Within the entrance of the Lodge.

W. M. His duty?

S. W. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

W M. Brother Junior Warden, where is the Junior Deacon placed?

J. W. At the right of the Senior Warden.

W. M. His duty?

J. W. To carry the messages and commands of the Worshipful Master from the Senior to the Junior Warden, that the same may be punctually obeyed.

W. M. Brother Senior Warden, where is the Senior Deacon placed?

S. W. At the right of the Worshipful Master.

W. M. His duty?

S. W. To carry communications and commands from the Worshipful Master to the Senior Warden, and wait the return of the Junior Deacon.

W. M. Brother Junior Warden, your constant place in the Lodge?

J. W. In the South.

W. M. Why are you placed there?

J. W. To mark the Sun at its meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

W. M. Brother Senior Warden, your constant place in the Lodge?

S. W. In the West.

W. M. Why are you placed there?

S. W. To mark the setting Sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just dues.

W. M. Worshipful and worthy Past Master, where is the Master's situation in the Lodge?

P. M. In the East.

W. M. Why is he placed there?

P. M. As the Sun rises in the East to open and enliven the day, so the Worshipful Master is placed in the East to open

and enlighten ms Lodge, to employ and instruct the Brethren in Masonry.

W. M. Brethren, our Lodge being thus duly formed, before I proceed to declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labour thus begun in order, be conducted in peace, and closed in harmony.

P. M. So mote it be. (The Past Master then advances three steps, opens the Bible, (at the —— Chapter of ——) and remains with his hand on it, until the ceremony finishes.

W. M. Brethren, in the name of the Great Architect of the Universe, I declare this Lodge duly opened, for the purposes of Masonry in the first degree.

The W. M., S. W., J. W., I. G., and T., then give three knocks each, in rotation, which announce the Lodge opened; the Brethren take their seats, &c., and the business of the Lodge proceeds. If any doubtful Brethren appear, they are made to take a new oath that they are real Masons, and that they have not been expelled from any Lodge.

CEREMONY OF MAKING, OR INITIATION, IN THE FIRST OR ENTERED APPRENTICE'S DEGREE.

The Lodge being duly opened, and a candidate applying for initiation, he has to sign a declaration, that he wishes to become a Mason; and on its being presented to the Lodge, and the candidate approved, which is generally done by ballot, a Brother, called the Steward, is sent out to prepare him in an antechamber. This preparation consists in the candidate being divested of all money and metal, of having the right arm, left breast, and left knee bare, the right heel slip-shod; in being blindfolded, and a rope, which is technically called a Cable Tow, is put round the neck, with a sword pointed to the breast. In this state, the Steward leads the candidate to the Tiler, or Outer Guard of the Lodge Door. The Tiler examines and sees the candidate properly prepared, and announces his approach by three knocks.

The Inner Guard gives the alarm, and is ordered to ask who is there. The Steward or Tiler answers :—

A poor candidate in a state of darkness, who comes of his own free will and accord, and also properly prepared, humbly

soliciting to be admitted to the mysteries and privileges of Freemasonry.

I. G. How does he hope to obtain those privileges?

T. By the help of God, and the tongue of good report.

I. G. Halt, till I make due report.—(Turning to the Master.) Worshipful Master—a poor candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in Open Lodge, now comes of his own free will, and also properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

W. M. How does he hope to obtain those privileges?

I. G. By the help of God, being free born, and of good report.

W. M. The tongue of good report has already been heard in his favour, do you, Brother Inner Guard, vouch that he is properly prepared?

I. G. I do.

W. M. Then let him be admitted in due form.

I. G. (*to the candidate at the door.*) Enter, free born and of good report.

He is received by the J. D. from the Steward.

W. M. (*to the candidate.*) As no person can be made a Mason, unless he is free born and of mature age, I demand of you, are you free by birth, and of the age of twenty-one years?

Candidate. I am.

W. M. Thus assured, I will thank you to kneel, whilst the blessing of Heaven is invoked on our proceedings.

(W. M. *prays.*) Vouchsafe thine aid, Almighty Father and Supreme Governor of the universe, to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to thy service, as to become a true and faithful brother among us. Endow him with a competency of thy divine wisdom, that, assisted by the secrets of this our masonic art, he may the better be enabled to display the beauties of true godliness to the honour and glory of thy holy name. So mote it be

W. M. To the candidate, Mr. N——. In all cases of difficulty and danger, in whom do you put your trust?

Mr. N. In God.

W. M. Right glad am I to find your faith so well founded: relying on such sure support, and since your trust is so firmly placed, you may safely rise and follow your leader with a firm but humble confidence; for where the name of God is invoked, we trust no danger can ensue. The Brethren from the North, East, South and West, will take notice, that Mr. N—— is about to pass in view before them, to show that he is a candidate properly prepared, and a fit and proper person to be made a mason.

He is then conducted round the Lodge, for the view of the Brethren, and to see that he is properly prepared; he is instructed in the South and West by the Junior and Senior Wardens, and the J. D. gives three knocks on their shoulders, with the candidate's hand, on which the demand *who comes there?* is made; to which the same answers are given as at the door; and after their pronouncing, pass, free born and of good report, he is presented to the W. M.

S. W. Worshipful Master, I present to you Mr. N——, a candidate properly prepared to be a mason.

W. M. Brother Senior Warden, your presentation shall be attended to; for which purpose I shall address a few questions to the candidate, which I trust he will answer with candour:— Mr. N——, do you seriously declare, on your honour, that, unbiassed by the improper solicitations of friends against your own inclinations, and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?

Mr. N. I do.

W. M. Do you likewise pledge yourself, that you are prompted to solicit those privileges from a favourable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

Mr. N. I do.

W. M. Do you further seriously declare on your honour, that, avoiding fear on the one hand, and rashness on the other, you will steadily persevere through the ceremony of your initiation, and, if once admitted, will afterwards act and abide by the ancient usages, and established customs of the order.

Mr. N. I will.

W. M. Brother Senior Warden, you will direct the Junior

Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Junior Deacon. it is the Worshipful Master's command, that you instruct the candidate to advance to the chair in due form.

This form is by three irregular steps.

W. M. Mr. N——, it is my duty to inform you, that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges to worthy men, and, I trust, to the worthy alone. Vows of fidelity are required; but let me assure you, that in those vows, there is nothing incompatible with your civil, moral, or religious duties. Are you, therefore, willing to take a solemn obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of the order?

Mr. N. I am.

W. M. Then you will kneel with your left knee, keeping your right foot in the form of a square, place your right hand on this book, which is the volume of the sacred law, while, with your left, you will support one point of these compasses to your naked breast, so as not to hurt yourself, and then repeat the following obligation:—

I, Mr. N——, in the presence of the great Architect of the universe, and of this warranted, worthy, and worshipful Lodge of free and accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do, hereby and hereon, most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, any part or parts, point or points, of the secrets and mysteries of, or belonging to, free and accepted masons in masonry, which have been, shall now, or hereafter may be, communicated to me, unless it be to a true and lawful brother or brothers, and not even to him or them, till after due trial, strict examination, or sure information from a well-known brother, that he or they are worthy of that confidence, or in the body of a just, perfect, and regular lodge of accepted Freemasons. I further solemnly promise, that I will not write those secrets, print, carve, engrave, or otherwise them delineate, or cause or suffer them to be done so by others, if in my power to prevent it, on anything moveable or immovable

under the canopy of heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure may become legible or intelligible to myself, or to any one in the world, so that our secrets, arts, and hidden mysteries, may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have *my throat cut across, my tongue torn out by the root, and my body buried in the sand of the sea at low water mark*, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours, or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, and unfit to be received in this warranted lodge, or in any other warranted lodge, or society of masons, who prize honour and virtue above all the external advantages of rank and fortune: So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Free Mason.

W. M. What you have repeated may be considered a sacred promise as a pledge of your fidelity, and to render it a solemn obligation, I will thank you to seal it with your lips on the volume of the sacred law. (*Kisses the Bible.*)

W. M. Mr. N——, having been kept a considerable time in a state of darkness, what, in your present situation, is the most predominant wish of your heart?

Mr. N. Light.

W M. Brother Junior Deacon, let that blessing be restored to the candidate.

The Junior Deacon removes the bandage from the eyes of the candidate.

W. M. Having been restored to the blessing of material light, let me point out to your attention, what we consider the three great, though emblematic, lights in Masonry—namely, the Volume of the Sacred Law, the Square, and the Compasses. The sacred volume is to rule and govern our faith: the square to regulate our actions: and the compasses to keep us within due bounds to all mankind, particularly with our brethren in Masonry. Rise, newly obligated brother among masons. (He rises.) You are now enabled to discover the three lesser lights in Masonry. They are situated East, South, and West,

and are meant to represent the Sun, Moon, and Master of the Lodge. The Sun to rule the day, the Moon to govern the night, and the Master to rule and direct his lodge.

By your meek and candid behaviour this evening, you have escaped two great dangers; but there is a third which will await you to the latest period of your existence. The dangers which you have escaped are those of *stabbing and strangling*; for, at your entrance into the lodge, this sword was presented to your naked left breast, so that, had you rashly attempted to rush forward, you would have been accessary to your own death by stabbing. Not so with the Brother who held it; as he would have only remained firm to do his duty. There was likewise this Cable Tow, with a running noose about your neck, which would have rendered any attempt to retreat equally fatal by strangling. But the danger which will await you to your latest hour, is the penalty of your obligation, that you would rather have your throat cut across, than to improperly divulge the secrets of Masonry.

As you have taken the solemn obligation of Masonry, I am now permitted to inform you, that there several degrees in Freemasonry, and peculiar secrets restricted to each. These, however, are not communicated indiscriminately; but are conferred on candidates according to merit and abilities. I shall now proceed to intrust you with the sign of this degree, or those marks by which we are known to each other, and distinguished from the rest of the world. I must first premise, for your general information, that all squares, levels, and perpendiculars, (alluding to the positions of the body and its limbs), are proper signs by which to know a mason. You are, therefore, expected to stand perfectly erect, with your feet formed into a square, your body being thus considered an emblem of your mind, and your feet the rectitude of your actions. On your advancement from West to East, you advanced by three irregular steps; irregular from the situation you were then in, not knowing where you were then going; but they allude to three more regular steps, namely, right lines and angles, morally teaching us upright lives and well-squared actions. You will now advance towards me by one pace with your left foot, bringing the right heel into its hollow.—That is the first regular step in Freemasonry; and it is in this position that the secrets of the degree are communicated. They consist in a sign, a grip or token, and a word.

You will place your right hand in this position (level, with the thumb extended in a square towards the throat), and the thumb to the left of the windpipe. The sign is given by drawing the hand smartly across the throat, and dropping it to the side. This is in allusion to the penalty of the obligation; implying, that, as a man of honour and a mason, you would rather have your throat cut across, than improperly divulge the secrets intrusted to you. That is the sign.

The grip or token is given by a distinct pressure of the top of the right-hand thumb, on the first joint from the wrist, or the right-hand fore-finger, grasping the finger with the hand.* This demands a word, a word highly prized among masons, as the guard to their privileges: too much caution cannot, therefore, be used in communicating it. It must never be given at length; but always either by letters or syllables; to enable you to do which, I must first tell you what the word is. It is BOAZ. As in the course of the evening, you will be called on for this word, the Junior Deacon will now dictate the answers you are to give.

Here the J. D. proceeds to instruct the candidate as to the common mode of salutation among masons. Giving him the grip, he asks—

What is this?

Brother N. The grip or token of an Entered Apprentice Freemason.

J D. What does it demand?

B. N. A word.

J. D. Will you give me that word?

B. N. At my initiation I was taught to be cautious; I will letter or halve it with you, which you please, and begin.

J. D. B.

B. N. O.

J. D. A.

B. D. Z.

J. D. This word is derived from the left-hand pillar of the porch or entrance to King Solomon's Temple, so named after the great grandfather of David, a prince and ruler in Israel. The import of the word is *strength*.

* This is also a penal sign with Masons. It refers to a supposed customs among the inhabitants of Tyre of losing a finger at that joint for a crime.

W. M. Brother Junior Deacon, pass the candidate to the Junior Warden.

J. D. Brother Junior Warden, I present to you Brother N——, on his initiation.

J. W. I will thank Brother N—— to advance towards me as a mason.

He advances with the step and sign.

J. W. Have you anything else to communicate?

Brother N. gives the grip.

J. W. What is this!

Br. N. The grip or token of an Entered Apprentice Freemason.

J. W. What does it demand?

B. N. A word.

J. W. Will you give me that word?

Br. N. At my initiation I was taught to be cautious. I will letter or halve it with you.

J. W. Which you please, and begin.

(*The word is then given as before with the Junior Warden, and the Junior Deacon passes the brother to the Senior Warden, where the same ceremony is repeated: after which he is presented to the Master.*)

S. W. Worshipful Master, I present to you Brother N——, on his initiation, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate to you the authority to invest him with the distinguishing badge of a mason.

S. W. Brother N——, by the Worshipful Master's command, I invest you with the distinguishing badge of a mason, which is more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star and Garter; or any other order in existence; being the badge of innocence and the bond of friendship. I strongly exhort you ever to wear and to consider it as such. And I further inform you, that, if you never disgrace that badge, it will never disgrace you.

W. M. Let me add to the observations of the Senior Warden, that you are never to put on that badge, should there be any brother in the lodge which you are about to visit with whom you are at variance, or against whom you entertain animosity. In such case, it is expected that you will invite

him to withdraw, in order to settle your differences amicably, which, if happily effected, you may then clothe yourselves, enter the lodge, and work with that love and harmony, which ought always to characterize Freemasons. But if, unfortunately, your differences be of such a nature as not to be easily adjusted, it were better that one or both of you should retire, than that the harmony of the Lodge be disturbed by your presence.

W. M. Brother Junior Deacon, you will place our Brother N—— at the north-east part of the Lodge.

W. M. Brother N——, it is customary at the erection of all stately and superb edifices, to lay the first foundation stone at the north-east corner of the building. You, being newly admitted into Masonry, are placed at the north-east part of the Lodge, to represent figuratively that stone; and from the foundation laid this evening, may you raise a superstructure perfect in its parts and honourable to its builder. You now stand, to all external appearance, a just and upright mason. I give it you in strong terms of recommendation ever to continue and act as such. Indeed, I shall immediately put your principles, in some measure, to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart,—I mean *Charity*. I need not here dilate upon its excellencies; doubtless, it has often been felt and practised by you: suffice it to say, that it has the approbation of heaven and of earth, and, like its sister *Mercy*, blesses him that gives as well as him that receives. In a society so widely extended as that of the Freemasons, whose branches are spread over the four divisions of the globe, it cannot be denied that we have many members of rank and affluence; neither can it be concealed, that, among the thousands who range under its banners, there are some, who, perhaps, from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress: on their behalf, it is our usual custom to awaken the feelings of every newly-made brother, by such a claim on his charity, as his circumstances in life may fairly warrant. Whatever you feel disposed to give, deposit with the Junior Deacon, and it will be thankfully received, and faithfully applied.

Br. N. I have been deprived of every thing valuable, or I would give freely.

W. M. I congratulate you on the honourable sentiments by which you are actuated, and likewise on the inability which in the present instance precludes you from gratifying them. Believe me, this trial was not made with a view of sporting with your feelings: far from us be any such intention; but it was done for three especial reasons; first, as I have already premised, to put your principles to the test; second, to evince to the brethren, that you had neither money nor other metallic substance about you; for, if you had, the ceremony of your initiation thus far must have been repeated, which would have brought a blush on the face of your guide, for having so improperly omitted that part of his duty: and thirdly, as a warning to your own heart, that should you, at any future period, meet a brother in distressed circumstances, who solicits your assistance, you may recollect the peculiar moment in which you were received into Masonry, poor and pennyless, and you will then cheerfully embrace the opportunity of practising that virtue which you have professed to admire.

You may now retire, for the purpose of being restored to your necessary comforts, then return into the lodge and return thanks, after which I shall give you further instructions, and deliver a charge upon the excellency of our order and the qualifications of its members.

Brother N—— then retires to restore his dress, and, on his return, is placed in the west, or opposite to the Master, where, after making the penal sign of an entered apprentice, he returns thanks in the following words:—

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, nnd Brethren of this Lodge, I return you my most hearty and sincere thanks for the honour you have done me, by making me a Mason, and by admitting me a member of this ancient and honourable Society.

W. M. Brother N——, as, in the course of the evening you will be called upon for certain fees for your initiation, it is but proper, that you should know by what authority we act. These, therefore, are our warrant from the Grand Lodge of England, the book of constitutions and the-bye laws of the Lodge; both of which I recommend to your most serious contemplation, as by one you will be instructed in the duties you owe to the craft in general, and by the other in those you owe to this lodge in particular.

I now present to you the working tools of an Entered Apprentice Freemason, which are the twenty-four inch gauge, the common gavel, and the chisel.

The twenty-four inch gauge is the first instrument put into the hand of the workman, to enable him to measure and ascertain the size and extent of the work he is about to engage in thus to compute the time and labour it may cost.

The common gavel is an important instrument of labour and highly esteemed as an implement of art; though recognised by various artists under different appellations, it is yet admitted by them all, that no work of manual skill can be completed without it.

The chisel is a small instrument, though solid in its form, and of such exquisite sharpness, as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substance, and the mightiest structures have been indebted to its aid.

But, as we have met, on the present occasion, as speculative, rather than as operative Masons, it is the moral conveyed in those emblems that we are called upon more particularly to regard.

From the twenty-four inch gauge, we derive a lesson of daily admonition and instruction; for, as it is divided into twenty four parts, it recals to our mind the division of the natural day into twenty-four hours, and directs us to apportionate them to their proper objects; namely, *prayer*, *labour*, *refreshment* and *sleep*.

To a Mason, however, it may be further considered as the scale which comprehends the numerical apportionment of the different degrees, according to the several lodges, of which I am permitted to say, the first seven are appropriated to the Entered Apprentice.

From the common gavel, we learn that skill without exertion is of little avail,—that labour is the lot of man; for the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design.

From the chisel, we learn that perseverance is necessary to establish perfection, that the rude material can receive its fine polish but from repeated efforts alone, that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral, that knowledge grounded on accuracy, aided by labour, prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

THE CHARGE.

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable society. Ancient, no doubt, it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be, because, by a natural tendency, it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the *practice of social and moral virtue.* To so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been the promoters of the art; have not thought it derogatory from their dignity, to exchange the sceptre for the trowel; have patronised our mysteries, and have even joined our assemblies.

As a Mason, I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbour, and to yourself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, and by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support; to your neighbour, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him as, in similar cases, you would wish him to do to you; and to yourself, by such a prudent and well-regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to his glory as to the welfare of your fellow-creatures.

As a citizen of the world, I am next to enjoin you to be

exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and, above all, never losing sight of the allegiance due to the sovereign of your native land; ever remembering that nature has implanted in your breasts a sacred and indissoluble attachment to that country from which you derived your birth and infant nurture.

As an individual, I am further to recommend the practice of every domestic as well as public virtue. Let prudence direct you; temperance chasten you; fortitude support you; and justice be the guide of all your actions. Be especially careful to maintain, in the fullest splendour, those truly masonic ornaments which have already been amply illustrated—*benevolence and charity*.

Still, however, as a Mason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are *secrecy, fidelity and obedience*.

Secrecy may be said to consist of an inviolable adherence to the obligation you have entered into, never improperly to reveal any of those masonic secrets which have now been, or may at any future time be, intrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you to do so.

Your *fidelity* must be exemplified by a strict observance of the constitutions of the fraternity, by adhering to the ancient landmarks of the order; by never attempting to extort or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by similar fidelity, he will ultimately reflect honour on our choice.

So must your obedience be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses: by modest and correct demeanour whilst in the Lodge; by abstaining from every topic of religious or political discussion; by ready acquiescence in all votes and resolutions duly passed by the brethren; and by perfect submission

to the master and his wardens, whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member: that you would more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will consider yourself called upon to make a daily advancement in masonic knowledge.

From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred dictates of truth, honour, and virtue.

LECTURE ON THE TRACING BOARD.

The usages and customs of masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Priests or Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied their example. But masonry, however, is not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the lodge has a moral tendency, and tends to inculcate the practice of vitue.

Let me first call your attention to the form of the Lodge, which is of an oblong square: in the length from east to west, in breadth between north and south, in depth from the surface of the earth to the centre, and even as high as the heavens. The reason that a Freemason's Lodge is represented of this vast extent is to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence.

Our Lodge stands on holy ground; because, the first Lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation: first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son *Isaac* as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, *owing to his inadvertently having had them numbered:* and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings, which Solomon King of Israel made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service. Those three did then, have since, and I trust, ever will, render the ground-work of Masonry holy. Our Lodge is situated due east and west; because all places of divine worship, as well as Masons' regular, well-formed, and constituted Lodges are, or ought to be, so situated: for which we assign three Masonic reasons; first, the sun, the glory of the Lord, rises in the east and sets in the west; second, learning originated in the east, and from thence spreads its benign influence to the west; a third, last, and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

Our Lodge is supported by three grand pillars. They are called *wisdom, strength, and beauty.* Wisdom to contrive, strength to support, and beauty to adorn. Wisdom to conduct us in all our undertakings; strength to support us under all our difficulties, and beauty to adorn the inward man. The universe is the temple of the Deity whom we serve—wisdom, strength, and beauty, are about his throne as pillars of his works; for his wisdom is infinite, his strength is omnipotent, and beauty shines through the whole of the creation. In symmetry and order, the heavens he has stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars, as with a diadem; and his hands extend their power and glory. The sun and the moon are messengers of his will, and all his law is concord. The three great pillars supporting a Mason's Lodge are emblematical of those divine attributes, and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff.—Solomon King of Israel for his wis-

dom in building, completing, and dedicating the temple at Jerusalem to God's service; Hiram King of Tyre for his strength in supporting him with men and materials; and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. As there are no noble orders in architecture known by the name of wisdom, strength and beauty, we refer them to the three most celebrated—the Doric, Ionic, and the Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of divers colours, even as the heavens. The way by which we, as masons, hope to arrive at it is by the assistance of a ladder, in Scripture called Jacob's ladder. It is composed of many staves, or rounds, which point out as many moral virtues. Three are principal ones—*Faith, Hope, and Charity.* Faith in the great Architect of the universe; hope in salvation; and to be in charity with all men. It reaches to the heavens, and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our faith and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last being charity, comprehends the whole; and the Mason who is possessed of that virtue in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament; emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, nor can any candidate be legally initiated into the order.

The interior of a Freemason's Lodge is composed of ornaments, furniture, and jewels. The ornaments of the Lodge are the Mosaic pavement, the blazing star, and the indented or tesselated border. The mosaic pavement is the beautiful flooring of a Freemason's Lodge; the blazing star, the glory in the centre; and the indented or tesselated border, the skirt work round the same. The mosaic pavement may justly be deemed the beautiful flooring of the Lodge, by reason of its being variegated and chequered. This points out the diversity of objects which

decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star or glory in the centre refers us to that grand luminary the sun, which enlightens the earth, and, by its benign influence, dispenses its blessings to mankind in general. The indented or tasselated border refers us to the planets, which. in their various revolutions, form a beautiful border of skirt work round that grand luminary the sun, as the other does round that of a Freemason's Lodge. The furniture of the Lodge is the volume of the sacred law, the compasses and the square. The sacred writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compass and square when united to regulate our lives and actions. The sacred volume is derived from God to man in general. The compasses belong to the Grand Master in particular, and the square to the whole craft.

The Jewels of the Lodge are three moveable and three immoveable. The moveable jewels are the square, level, and plumb-rule. Among operative Masons, the *square* is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form ; the *level*, to lay levels and prove horizontals ; and the *plumb-rule* to try and adjust all uprights while fixed on their proper basis. Among free and accepted Masons, the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and actions. They are called moveable jewels because they are worn by the Master and his Wardens, and are transferable from them to their successors on nights of installation. The Master is distinguished by the square ; the Senior Warden by the level, and the Junior Warden by the plumb-rule. The immoveable jewels are the *tracing board* and the *rough* and *perfect ashlers*. The tracing board is for the Master to lay lines and to draw designs on. The rough ashler for the entered apprentice to work, mark, and indent on ; and the perfect ashler for the experienced craftsman to try and adjust his jewels on. They are called immoveable, because they lie open for the brethren to moralize upon. As the *tracing board* is for the Master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the sacred law may justly be deemed the spiritual tracing board of the great Architect of the universe, in which are laid down such divine laws and moral plans, that, were we conversant

therein and adherent thereto, they would bring us to an ethereal mansion not built by hands, but eternally in the heavens. The *rough ashler* is a stone, rough and unhewn, as taken from the quarry, till by the industry and ingenuity of the workman it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilized society. The *perfect ashler* is a stone of a true die, square, and fit only to be tried by the square and compasses. This represents the mind of man in a decline of years, after a regular and well-spent life in acts of piety and virtue, which can no otherwise be tried and approved, than by the square of God's word, and the compasses of his own self-convincing conscience.

In all regular, well-formed, constituted Lodges, there is a point within a circle round which a Mason cannot err. This circle is bounded between north and south by two grand parallel lines, and one represents Moses, the other King Solomon. On the upper part of this circle rests the volume of the sacred law, which supports Jacob's Ladder, the top of which reaches to the heavens; and were we as adherent to the doctrines therein contained as both those parallels were it would not deceive us, nor should we suffer deception. In going round this circle, we must necessarily touch on both those parallel lines and on the sacred volume, and while a Mason keeps himself thus circumscribed he cannot err.

The word *Lewis* denotes strength, and is here depicted by certain pieces of metal, which, when dovetailed in a stone, form a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. *Lewis* likewise denotes the son of a Mason. His duty is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

Pendant to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely, *Temperance,*

Fortitude, *Prudence*, and *Justice*, the whole of which tradition informs us were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good Freemason are virtue, honour, and mercy; and should those be banished from all other societies, may they ever be found in a Mason's breast.

LECTURE IN THE FIRST DEGREE.

Introduction.

Masonry, according to the general acceptation of the term, is an art founded on the principles of Geometry, and directed to the service and convenience of mankind; but Freemasonry, embracing a wider range, and having a nobler object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a science; inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are for the most part veiled in allegory and illustrated by symbols. To draw aside this veil, therefore, or more properly speaking, to penetrate throughout it, is the object of directors in Freemasonry, and by a careful and appropriate attention to them we may hope, ultimately, to become acquainted with all its mysteries.

The Lecture of the First Degree is divided into seven sections, and each section is subdivided into three clauses. Throughout the whole virtue is painted in the most beautiful colours, and the duties of morality are every where strictly enforced. The principles of knowledge are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life. The mode of Masonic instruction is catechetical; I shall, therefore, Brethren, without further comment, challenge you by the usual questions, and I have no doubt but you will reply to them in a becoming manner. Assured, then, Brother Senior Warden, by a previous conviction, that you are a Freemason, let me ask you, in that character, from whence came you?

FIRST SECTION.—*First Clause.*

Q. Brother Senior Warden, from whence came you?

A. From the West

Q. Whither are you directing your course?

A. To the East.

Q. What is your object?

A. To seek a Master, and from him to gain instruction.

Q. Who are you, that want instruction?

A A Free and Accepted Mason.

Q. What mode of introduction have you to recommend yourself to notice as a Mason?

A. (*Gives the E. A. sign.*) A salute of respect to the Master in the chair.

Q. Any other recommendation?

A. (*Gives the sign.*) A hearty salute to all under his direction.

Q. For what purpose came you hither?

A. To regulate my conduct, correct my passions, and make a progress in Masonry.

Q. How do you know yourself to be a Mason?

A. By the regularity of my initiation, repeated trials and approbations, and a readiness at all times to undergo an examination, when properly called on.

Q. How shall I know you to be a Mason?

A. By *signs, tokens,* and *perfect points of my entrance.*

Q. What are *signs?*

A. All squares, levels, and perpendiculars, and those when duly given, a Mason will hail and obey.

Q. To what do they serve!

A. To distinguish a Mason by day.

Q. What are *tokens?*

A. Certain peculiar and friendly grips, which, when reciprocally given, will distinguish a Mason by night as well as by day.

Q. What are the *perfect points of entrance?*

A. Points which I am bound most carefully to conceal.

Q. Give me the number?

A. Three are known to me.

Q. I also acknowledge three,—will you name them?

A. Reciprocally with you, I will.

Q. Begin then?

A. Of.

Q. At.

A. On.

Q. Explain them?

A. *Of*, with respect to apparel. *At*, the door of the Lodge. *On*, my left knee bare and bended.

Q. Why are they called perfect points of entrance?

A. Because they include the whole ceremony of initiation.

Q. How so?

A. *Of*, includes the whole ceremony of preparation: *At*, that of due submission: and *On*, that of a solemn obligation.

Second Clause.

Q. Where were you made a Mason?

A. In a Lodge, just, perfect, and regular

Q. What do you mean by a Lodge?

A. An assembly of Masons met to expatiate on the mysteries of Freemasonry.

Q. What makes it just?

A. The volume of the sacred law unfolded.

Q. What makes it perfect?

A. The number *seven*.

Q. Of whom is the number composed?

A. Three Masters, two Fellow-Crafts, and two Entered Apprentices.

Q. Why so?

A. That every order of Masonry may be virtually present by their representatives, to ratify and confirm the proceedings of the whole.

Q. What makes it regular?

A. The warrant of constitution.

Q. What is the warrant of constitution?

A. The sanction of the Grand Master presiding over Masons for the country in which the Lodge is held.

Q. When were you made a Mason?

A. When the sun was at its meridian.

Q. In this country, Masons' Lodges are usually held in the evening: How do you account for this, which at first appears a paradox?

A. The sun being a fixed body, the earth constantly revolving round it on its own axis, it necessarily follows that the sun is always at its meridian, and Freemasonry being universally spread over its surface, it follows as a second

consequence, that the sun is always at its meridian with respect to Freemasonry.

Q. By whom were you made a Mason?

A. By the Worshipful Master, assisted by the Wardens, and in the presence of the Brethren assembled.

Q. Where was the Master placed?

A. In the East.

Q. Why so?

A. As the sun rises in the East, to open and enliven the day, so is the Worshipful Master placed in the East to open the Lodge, and employ and instruct the Brethren in Masonry.

Q. Where was the Junior Warden placed?

A. In the South.

Q. Why so?

A. To mark the sun at its meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

Q. Where is the Senior Warden placed?

A. In the West.

Q. Why so?

A. To mark the setting sun, to close the Lodge by the command of the Worshipful Master, after seeing that every one has his just due.

Q. What do they conjointly represent?

A. The sun in the three stages of its diurnal progress.

Q. Illustrate this farther?

As the sun rises in the East to open the day, and dispenses light, life, and nourishment to the whole creation, it is well represented by the Worshipful Master, who is placed in the east to open the Lodge, and who imparts light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the Junior Warden, who is placed in the south to observe its approach to the meridian, and at the hour of noon to call the Brethren from labour to refreshment. Still pursuing its course to the west, the sun at length closes the day, and lulls all nature to repose; it is then fitly represented by the Senior Warden, who is placed in the west to close the Lodge by command of the Worshipful Master, after having rendered to every one the just reward of his labour, and after enabling

them to enjoy that repose which is the genuine fruit of honest industry.

Third Clause

Q. Why were you made a Mason?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where are those secrets kept?

A. In their hearts.

Q. To whom are they revealed?

A. To Masons, and to Masons alone.

Q. How are they revealed!

A. By *signs*, *tokens*, and particular *words*.

Q. By what means is any further conversation held?

A. By means of a key equally singular in its construction and in its operation.

Q. Where is this key found?

A. Within an arch of bone.

Q. Where does it lie?

A. It does not lie, it is suspended.

Q. Why so?

A. That it might be always ready to perform its office, and never betray its trust through negligence.

Q, What is it suspended by?

A. The thread of life.

Q. Why so nearly connected with the heart?

A. To lock its secrets from the unworthy, and to open its treasures to the deserving.

Q. Of what is this key composed?

A. It is not composed of metal, nor formed by any mortal art.

Q. Explain this mystery?

A. It is the tongue of good report, ever ready to protect, never to betray.

Q. What are its distinguishing characteristics?

A. To defend the interests of a Brother in his absence, to speak favourably of him, if truth will permit; and when that cannot be done with propriety, to adopt a Mason's peculiar virtue, *silence*.

MORAL.

We have now, Brethren, closed the first section of our lecture; which, though it professes to embrace little more than preliminaries, will serve to teach us that the zeal of Masons in the acquisition of knowlédge is bounded by no space, since they travel from East to West in its pursuit, and the principles which actuate the pursuit are highly conducive to morality,—namely, the attempt to rule and subdue the passions; and lastly, where candour cannot commend, their silence will at least avoid reproach.

SECOND SECTION.—*First Clause.*

Q. What preparation is necessary to be made a Mason?

A. A preparation of a twofold nature, *internal* and *external*.

Q. Where does the first take place?

A. In the heart.

Q. That being *internal*, how is it to be exemplified?

A. By the declaration I was called on to make with respect to the motives which induced me to seek the privileges of Freemasonry.

Q. Of how many parts is that declaration composed?

A. Three.

Q. Repeat them?

A. *First*, that I was free by birth, and of the full age of twenty-one years. *Second*, that unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offered myself a candidate for the mysteries of Freemasonry. *Thirdly*, that I was prompted solely by a favourable opinion preconceived of the institution, and a desire of knowledge; and that I would cheerfully conform to all the ancient usages and established customs of the order,

Q. What further testimony were you required to give as proof of the sincerity of your intentions?

A. I was required to sign my name to the substance of the foregoing declaration.

Q. Where did the next or external preparation take place?

A. In a convenient room adjoining the Lodge.

Q. How were you prepared?

A. I was deprived of all metal, and hoodwinked,—my right arm, left breast, and left knee made bare,—my right heel slipshod,—and a cable-tow put round my neck.

Q. Why deprived of metal?

A. That I might bring nothing offensive or defensive into the Lodge, as the principles of Masonry forbidding the one, render the other unnecessary.

Q. The second reason?

A. To prove to me, that wealth and distinction, however valued in the world, could have no influence in procuring my admission or advancement among Masons.

Q. The third reason?

A. To imprint on my memory the peculiarity of a circumstance which occurred at the building of the Temple of Jerusalem, under the auspices of King Solomon, inasmuch as, during the whole time, there was not the sound of axe, hammer, or any other tool of brass or iron heard within the precinct of Mount Sion, to disturb the peaceful sanctity of that holy place.

Q. How was this structure completed without the aid of those implements?

A. The stones were hewn in the quarry, there carved, marked, and numbered. The timber was felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredathah. After which, the whole was conveyed to Jerusalem, and there set up by means of mauls and other implements, prepared for that purpose.

Q. Why were the materials prepared so far off?

A. The better to distinguish the excellence of the Craft; for, although the materials were prepared at so great a distance, when they came to be set up at Jerusalem, the whole appeared more like the work of the Great Architect of the Universe, than of mortal hands.

Q. Why were metallic tools prohibited?

A. That the Temple of God might not be polluted.

Q. What is the moral inference which we derive from their prohibition?

A. That our ancient and venerable institution depends not for its support and permanency on any principle of a compul-

sive or coercive nature, but is best cemented by the perfect union and harmony of its constituent parts.

Second Clause.

Q. Why were you hoodwinked?

A. In case of refusal to undergo the accustomed ceremonies in making a Mason, I might be led out of the Lodge without discovering its form.

Q. The second reason?

A. That, as I was received into Masonry in a state of utter darkness, until duly brought to light, so it was considered that I should keep all the world in ignorance of our institutions until they were lawfully gained.

Q. The third reason?

A. That my heart might be taught to conceive before my eyes were permitted to discover.

Q. Why was your right arm made bare?

A. As a token of confidence, and to show that I was unarmed and unguarded.

Q. Why was your left breast made bare?

A. As a token of sincerity, and to show that I was no impostor.

Q. Why was your left knee made bare?

A. As a token of humility.

Q. Why were you slip-shod?

A. It alludes to a very ancient custom of slipping the shoe from off the foot, as a pledge of fidelity to the articles of any solemn compact.

Q. Why was a cable-tow placed round your neck?

A. That if influenced by fear, I should attempt to fall back, all hopes of retreat might be cut off.

Q. Being thus properly prepared, where were you conducted, and by whom?

A. To the door of the Lodge by a friend, whom I afterwards found to be a Brother.

Q. Why in that condition?

A. That I might thence learn as a Mason to practise universal beneficence, to be as eyes to the blind, and feet to the lame; that, whenever, in my progress through life, I should meet with a worthy man, particularly a Mason, in that state of

distress, the appearance of which I then voluntarily assumed. I should stretch forth my right hand of Fellowship to comfort, and protect him.

Third Clause.

Q. Being in a state of darkness, how did you know it to be a door?

A. By meeting with opposition, and afterwards gaining admission.

Q. Whom did you meet to oppose your entrance?

A. One whom I afterwards found to be the Tiler.

Q, What is his peculiar duty?

A. To be armed with a drawn sword, to keep away all cowans and listeners from Masonry, and to see the candidate come properly prepared.

Q. How did you gain admission?

A. By three knocks on the door.

Q. To what do they allude?

A. To a venerable exhortation, seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you.

Q. How do you apply that exhortation to your then situation?

A. I sought in my mind, asked of my friend, he knocked, and the door of Masonry became opened unto me.

Q. Who then came to your assistance?

A. One whom I afterwards found to be the Inner Guard.

Q. What is his peculiar duty?

A. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the Junior Warden.

Q. What did he demand of the Tiler?

A. Who he had got there.

Q. The Tiler's answer?

A. Mr. N——, a poor candidate, in a state of darkness, who has been well and worthily recommended, regularly proposed, and approved in open Lodge, who now comes of his own free will, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

Q. What said the Inner Guard?

A. How does ne hope to attain those privileges?

Q. The Tiler's answer?

A. By the help of God, being free-born, and of good report.

Q. Were you admitted on this?

A. No. I was desired to halt till duly reported to the Worshipful Master, who, after having observed that the tongue of good report had already been heard in my favour, was pleased to order my admission.

Q. On what were you admitted?

A. On the point of a sharp instrument presented to my naked left breast.

Q. For what purpose?

A. To distinguish my sex, and to show that I was no impostor.

Q. After gaining your admission, how were you disposed of?

A. I was conducted by the Junior Deacon through the exterior avenues, till I arrived at the portal of the Lodge itself, the Inner Guard all the while holding a sword to my naked left breast, and the Junior Deacon a cable-tow round my neck. On halting there, the Worshipful Master was pleased to observe, that as no person could be made a Mason unless he was free-born and of mature age, he demanded of me whether I was free by birth, and of the full age of twenty-one. To which I agreed that I was.

Q. What was then required of you?

A. To kneel while the blessing of Heaven was invoked on our proceedings

MORAL.

The moral of the second section of our lecture is the instruction that we should be, firstly, qualified by birth and age, to go in pursuit of knowledge in important secrets; secondly, that we should be as humble in mind, as, at our initiation, we are presented in bodily posture and apparel; thirdly, the hoodwinking represents the dark state of our minds at that period; fourthly, being bereft of money, the circumstances that the humility of poverty is more favourable to the pursuit of useful knowledge, than the possession

riches that may inflate our natural pride; and fifthly, that the steady pursuit of knowledge is more peculiarly the province of the male sex,

THIRD SECTION.

Q. What is Freemasonry?

A. A peculiar system of morality, veiled in allegory and illustrated by symbols.

Q. What are the three great principles on which Freemasonry is founded?

A. *Brotherly love, relief,* and *truth.*

Q. I will thank you to illustrate *Brotherly love?*

A. *Brotherly love* is the sacred principle which combines and cements our fraternity in the practice of moral virtue and the pursuit of scientific attainment. By this generous sentiment, we are taught to divest ourselves of each selfish consideration and narrow prejudice, reflecting that we are united by a strict and endearing relation, as creatures of the same God, children of the same first parents, and Brethren of the same solid tie.

Q. I will thank you to illustrate *relief?*

A. *Relief* is a duty which every man owes to his fellow man in consideration of the common infirmities of human nature; but stronger is the claim to those to whom we are voluntarily and reciprocally pledged in the bond of brotherly love and affection, and therefore unquestionable is the right of Masons to rely upon each other for succour in the hour of need, by pecuniary, or by procuring assistance, advice, and protection, according to their relative circumstances, and conditions in life.

Q. I will thank you to illustrate *truth?*

A. *Truth* is a principle of inimitable and eternal nature, derived from the great Father of light, conformable with his holy will, and interwoven with the laws of his creation. It is the duty of every true Mason who seeks to walk according to the light, to make that sacred principle the guide of his words and actions, ever remembering that truth and wisdom are the same; and to him who makes truth the object of his search, that truth will assuredly prove the reward of his perseverance.

How many principal points are there in Masonry?

A. Four.

Q. To what do they refer?

A. To the ceremony of initiation, are denominated from so many parts of the human body, and are called *Gutturai, Pectoral, Mental,* and *Pedal.*

Q. To what do they further allude?

A. To the four cardinal virtues—*Temperance, Fortitude, Prudence,* and *Justice.*

Q. To which of those virtues does the *Guttural* allude?

A. *Temperance,* which demands such a cautious habit of restraint as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.

Q. To which the *Pectoral?*

A. The *Pectoral* more particularly refers to the virtue of fortitude, which is equally necessary to defend our hearts against the powerful influence of allurements to terrors, that might prevail over our weakness, and, by extorting from us the secrets of Masonry, would plant an eternal torment in our conscience.

Q. To which the *Mental?*

A. The *Mental* reminds us of that deliberate and steady prudence which ought to guide our actions, forbidding us to seal with the sacred pledge of our right hand what the heart has not sanctioned with its approbation.

Q. To which the *Pedal?*

A. The *Pedal* is the point on which we receive the first great recommendation of the Master, ever to continue as we then appeared, upright men and Masons. It therefore denotes the duty of universal justice, which consists in doing to others as we would they should do to us.

Q. I will thank you to illustrate *Temperance.*

A. *Temperance* is more peculiarly the virtue of prosperity, as it guards the soul against those insidious allurements by which its nobler feelings are too often corrupted. But her influence is not confined to the hour of prosperity alone: she forms the mind to a general habit of restraint over its appetites, its passions, and even its virtues; any of which, if allowed to acquire exclusive influence over the soul, would concentrate the faculties in a single point, absorb its feelings, and confine its energies, insensibly producing intolerance of sentiment, and

regenerating into an excess scarcely less pernicious than vice itself. Temperance may, therefore, be styled the crown of all the virtues. Her influence, like the Masters of the ancient lyre, can modulate the varied chords of lively sympathy, or generous feelings, till each acquires its due tone and vibration, and the whole become blended in one sweet accordant harmony.

Q. I will thank you to illustrate *Fortitude?*

A. *Fortitude* is that virtue which arms the soul against the storms of adversity, enables it to rise superior to distress and danger, and gives it strength to resist the temptations and allurements of vice. But this virtue is equally distant from impetuous rashness on the one hand, and from dishonest cowardice on the other. The truly brave neither shrink from the evils which they are distrained to encounter, nor rush on danger without feeling and estimating its full extent. Fortitude, therefore, differs from constitutional hardiness, as real benevolence is distinguished from weakness, being actuated not by a principle of blind instinctive daring, but by the nobler motives of virtuous energy. He who with steady aim pursues the course which wisdom recommends, and justice consecrates, can cheerfully meet the hour of trial, smile at impending danger, and contemn every sordid or unworthy motive which would deter or seduce him from the path of duty; whilst fearing God alone, he knows no other fear, and dares do all that does become a man—ever remembering, that he who dares do more is none.

Q. I will thank you to illustrate *Prudence?*

A. *Prudence* may justly be defined the clear and distinct perception of the several relations between our actions and the purposes to which they are directed. In this view, it deserves to be considered as the first neat principle of human wisdom; and justly has the Roman moralist declared, that where prudence rules the mind, fortune has no influence. The prudent man, before he engages in any enterprize, maturely reflects on the consequences which may probably result from it, balancing with steady deliberations the several probabilities of good and evil, extending his views into futurity, and revolving in his mind every circumstance of doubtful event, affecting the end which he has in view, or the means which he purposes to use. He decides not hastily, and when he has decided, commits nothing

to chance; but, comparing the three great periods of time with each other, from the reflection of the past regulates the present and provides for the future; by which means he neither wastes his energies improvidently, nor meets the occurrences in life incautiously.

Q. I will thank you to illustrate *Justice?*

A. As prudence directs us in the selection of the means most proper to attain our ends, so *Justice* teaches us to propose to ourselves such ends only as are consistent with our several relations to society, rendering to all, without distinction, those dues which they are respectively entitled to claim from us; bending with implicit obedience to the will of our Creator, and being scrupulously attentive to the sacred duties of life; zealous in our attachments to our native country; exemplary in our allegiance to the government under which we reside; treating our superiors with reverence, our equals with kindness, and to our inferiors extending the benefit of admonition, instruction, and protection.

Q. Is there any symbolical reference to be derived from these points?

A. The speculative Mason beholds a symbolical allusion to the four great rivers which flowed out of the Garden of Eden.

Q. I will thank you to illustrate them?

A. In *Pison* our first parents revered the fountain of Prudence. In Gihon they beheld the sacred stream of Justice. The rapid and irresistible torrent of *Heddekel* denotes Fortitude. And the *Phrath*, or *Euphrates*, the mild but steady current of Temperance. Happy was their state, while these sacred dictates were impressed upon their minds; and happy may be our future lot, if we, through life, observe the lessons which they inculcate. Instructed by Prudence, guided by Justice, strengthened by Fortitude, and by Temperance restrained.

MORAL.

Here, Brethren, we close the third section of our lecture. This section may, with strict propriety, be called didactica. or preceptive. The assertion is fully made out, that morality is the great subject with which Freemasonry is conver-

tant. Hence it follows, that the virtuous Mason, after he has enlightened his own mind with those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.

TO CLOSE THE LODGE IN THE FIRST OR ENTERED APPRENTICE'S DEGREE.

(*The Master gives a knock, which is answered by a knock from each Warden as a call to order.*)

W. M. Brethren, assist me to close the Lodge.—Brother Junior Warden, the constant care of every Mason?

J. W. To prove the Lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the Lodge close tiled.

(*The I. G. gives three knocks on the inside of the door, which are answered by the Outer Guard, or Tiler, in the same way, which indicates that the Lodge is close tiled.*)

I. G. Brother Junior Warden, the Lodge is close tiled.

(This communication is made with the Entered Apprentice sign; the Junior Warden gives three distinct knocks, makes the sign, and says, Worshipful Master, the Lodge is close tiled.)

W. M. Brother Senior Warden, what is the next care?

S. W. To see the Brethren appear to order as Masons.

W. M. To order, Brethren, as Masons.—Brother Senior Warden, your situation in the Lodge?

S. W. In the West.

W. M. Your duty when so placed?

S. W. As the sun disappears in the West to close the day, so the Senior Warden is placed in the west to close the Lodge by command of the Worshipful Master, after seeing that every one has his just dues.

W. M. Our Lodge being thus duly formed, before I proceed to declare it closed, let us with all humility and reverence express our gratitude to the great Architect of the Universe for all favours already received; and may he still continue to support our order, by cementing and adorning us with every moral and social virtue.

P. M. So mote it be

W. M. Brother Senior Warden, our labours being ended you have my command to close the Lodge.

S. W. Brethren, in the name of the great Architect of the Universe, and by the command of the Worshipful Master, I declare this lodge closed.

J. W. It is accordingly so done, and stands closed until the —— barring all cases of emergency, of which the Brethren shall be apprised by summons.

(*The W. M., S. W., J. W., I. G., and T., give three knocks in rotation, and pronounce the Lodge closed, and each lays down the instrument which is the ensign of his authority.*)

P. M. Brethren, nothing more remains to be done; but, according to ancient custom, to lock up our secrets in the safe and sacred repositories of our hearts, with Fidelity—Fidelity—Fidelity; and may God be with us. (*The Bible is closed.*)

A charge is occasionally delivered at the closing of the Lodge by the Master, to the following effect:—

When the lodge is closed you are at liberty to enjoy yourselves with innocent mirth, but carefully avoid excess. Do not compel any Brother to act contrary to his inclination, or give offence by word or deed; but enjoy a free and easy conversation. Avoid immoral or obscene discourse, and at all all times support, with propriety, the dignity of your character. Be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, waive the discourse, and manage it prudently, for the honour of the fraternity. At home, and in your several neighbourhoods, behave as wise and moral men. Never communicate to your families, friends, or acquaintances, the private transactions of our different assemblies; but, on every occasion, consult your honour, and the reputation of the fraternity at large. Study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, cautiously examine him in such a manner as prudence may direct, and agreeable to the forms established by Masons, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt; and beware of giving him any secret hints of knowledge

But if you discover him to be a true and genuine brother, respect him: if he be in want, without prejudice relieve him, or direct him how he may be relieved; if you can employ him, do so, or direct him to employment. However, you are not charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other man in the same circumstances.

Finally, these rules are always to be observed and enforced, and also the duties which have been communicated in the lecture. Cultivate brotherly love, the foundation and cope-stone, the cement and glory of this ancient fraternity; avoiding, on every occasion, wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren; but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, and no farther, Hence all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen, so mote it be.

THE SECOND, OR FELLOW-CRAFT'S DEGREE.

TO OPEN A LODGE IN THE SECOND DEGREE OF MASONRY, OR A FELLOW-CRAFT'S LODGE.

(*The Master knocks to call attention, and is answered by the Wardens.*)

W. M. Brethren, assist me to open the Lodge in the Second Degree.—Brother Junior Warden, the first care of every Fellow-Craft Mason?

J. W. To see the Lodge properly tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will see the Lodge properly tiled.

I. G. (*Gives the knocks.*) Brother Junior Warden, (*with the sign*), the Lodge is properly tiled.

J. W. (*With the knocks and sign.*) Worshipful Master, the Lodge is properly tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the Brethren appear to order as Fellow-Craft Masons.

W. M. Brethren, to order as Masons in the Second Degree.—Brother Junior Warden, are you a Fellow-Craft Freemason?

J. W. I am; try me; prove me.

W. M. By what instrument in architecture will you be proved?

J. W. By the square.

W. M. What is the square?

J. W. An angle of ninety degrees, forming the fourth part of a circle.

W. M. Since you are so well informed yourself, you will prove the Brethren present to be Fellow-Craft Freemasons, by threefold signs, and demonstrate that proof to be by copying their example.

J. W. Brethren, by command of the Worshipful Master, you are desired to prove yourselves Fellow-Craft Freemasons by three-fold signs: and to prevent confusion, observe the Senior Warden; (*all make the signs*, and the Junior Warden says:) Worshipful Master, the Brethren present having proved themselves Fellow-Craft Freemasons, by three-fold signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs (*repeating them*). Brethren our Lodge being thus duly formed, before I proceed to declare it open, let us invoke a blessing from the grand Geometrician of the Universe, that the rays of Heaven may shed their benign influence over us, to enlighten us in the paths of nature and science.

P. M. So mote it be (*and opens the Bible at the* ——).

W. M. In the name of the grand Geometrician of the Universe, I declare this Lodge open on the square, for the instruction and improvement of Fellow-Craft Freemasons.

(*The Master gives the proper knocks, and is followed by the Wardens, Inner Guard, and Tiler, and the Brethren take their seats.*

CEREMONY OF PASSING IN THE SECOND OR FELLOW-CRAFT'S DEGREE.

W. M. Brethren, Brother N—— is this evening a candidate to be passed to the second degree; but it is first requisite

that he should give proofs of proficiency in the former; I shall therefore proceed to put the necessary questions.

QUESTIONS REQUIRED TO BE ANSWERED IN THE ENTERED APPRENTICE'S DEGREE, AND BEFORE A CANDIDATE IS ELIGIBLE TO BE PASSED TO THE FELLOW-CRAFT'S DEGREE,

(*The Master now puts the following questions of the first legree, and then enquires if any brother has any other question to ask. The candidate is then considered as qualified.*)

Q. Where were you first prepared to be made a Freemason?

A. In my heart.

Q. Where next prepared?

A. In a convenient room adjoining the Lodge.

Q. Describe the mode of preparation?

A. I was deprived of all metal, and hoodwinked; my right arm, left breast, and left knee made bare; my right heel slipshod, and a cable-tow put round my neck.

Q. How did you gain admission?

A. By three knocks on the door.

Q. Why were you made a freemason?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where were you made a Freemason?

A. In the body of a Lodge, just, perfect, and regular.

Q. How do you know yourself to be a Freemason?

A. By the regularity of my initiation, repeated trials and approbations, and a readiness at all times to undergo an examination when properly called upon.

Q. Since you know yourself to be a Freemason, what means have you of communicating it to others?

A. By signs, tokens, und particular words, which when reciprocally given serve to distinguish a Freemason by night as well as by day.

Q. When were you made a Mason?

A. When the Sun was at its meridian.

Q. In this country, Freemasons' Lodges are usually held in the evening, how do you account for this, which at first appears a paradox?

A. The Sun being a fixed body, the earth constantly revolv-

ing round it on its own axis, it necessarily follows, that the Sun is always at its meridian; and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the Sun is always at its meridian with respect to Freemasonry.

Q. What is Freemasonry?

A. A peculiar system of morality, veiled in allegory, and illustrated by symbols.

W. M. Brother N——, you will come this way. Do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being passed to the second degree?

B. N. I do.

W. M. Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

B. N. I will.

W. M. Then I will intrust you with a test of merit, which is, a passing grip and a passing word leading to the door of the Lodge into which you seek to be admitted. The passing grip is given by a distinct pressure of the thumb of your right hand between the joints of the first and middle fingers of the right hand of a brother. This demands a passing word, which is SHIBBOLETH. The word *Shibboleth* denotes *plenty*, and is usually depicted in our Lodges by an ear of corn near a fall of water. You will be particularly careful to remember this word, as, without it, you cannot gain admission to a Lodge in a superior degree.

(*Brother N—— withdraws, and Lodge is opened in the second degree, as during his examination and instruction it could only be opened in the first degree. After the examination of the candidate by the Tiler, as to the passing grip and word, the knock takes place at the door, and the Inner Guard demands who is there, and reports.*)

I. G. Worshipful Master, at the door of your Lodge stands Brother N——, who has been regularly initiated into Masonry, and has made such progress as he hopes will recommend him to be passed to the degree of a Fellow-Craft, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the second degree.

I. G. By the help of God, assistance of the square, and the benefit of a passing word.

W. M. We acknowledge the propriety of the aid by which he seeks it. Do you, Brother Inner Guard, vouch that he is in possession of that passing word?

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form, Brother Deacon.

J. D. In the name of the grand Geometrician of the Universe, enter in due form a Lodge of Fellow-Craft Masons upon the square, an instrument which brings rude matter into due form, and as brethren of this degree are obligated on it, so are they bound by every law, moral and divine, to act upon it with all mankind, more especially a Brother Mason. (*The candidate is not now hoodwinked; but his left arm, right breast, and right knee are made bare, and the left heel slip-shod.*) Brother Deacon, let the candidate kneel while the blessing of Heaven is invoked on what we are about to do. (*Master prays.*) We supplicate the continuation of thy aid, O merciful Lord, on behalf of ourselves and of him who kneels before thee. May the work begun in thy name be continued to thy glory, and ever more established in us by obedience to thy precepts. So mote it be. (*The candidate is then raised, and led three times round the lodge, that all may see he is properly prepared. As he comes to the Wardens he gives them the pass-grip and word as at the door, and he is then presented to the Master.*)

S. W. Worshipful Master, I present to you Brother N—, a candidate properly prepared to be passed to the second degree.

W. M. Brother Senior Warden, you will direct the Senior Deacon to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Senior Deacon, it is the Worshipful Master's command that you instruct the candidate to advance to the east in due form.

W. M. Brother N——, as in every case the degrees of Freemasonry are to be kept separate and distinct, another obligation will now be required of you, in many respects similar to the former, are you willing to take it?

Br. N. I am.

W. M. Then you will kneel on your right knee, your left foot in the form of a square, your body erect, place your right hand on the sacred volume of the law, supporting your left arm with the compasses, the whole forming a square, and say, after me,

I, N. N., in the presence of the Grand Geometrician of the Universe, and in this worshipful and warranted Lodge of Fellow-Craft Masons, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will always hail, conceal, and never reveal any or either of the secrets or mysteries of, or belonging to, the second degree of Freemasonry, known by the name of the Fellow-Crafts; to him who is but an Entered Apprentice, no more than I would either of them to the uninitiated or the popular world who are not Masons. I further solemnly pledge myself to act as a true and faithful craftsman, obey signs, and maintain the principles inculcated in the first degree. All these points I most solemnly swear to obey, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, in addition to my former obligation, than to have my left breast cut open, my heart torn therefrom, and given to the ravenous birds of the air, or the devouring beasts of the field, as a prey: So help me Almighty God, and keep me steadfast in this my great and solemn obligation of a Fellow-Craft Mason.

W. M. As a pledge of your fidelity, and to render this a solemn obligation, which would otherwise be but a serious promise, I will thank you to seal it with your lips twice on the volume of the sacred law. Your progress in masonry is marked by the positions of the square and compasses. When you were made an Entered Apprentice, both points were hidden. In this degree one is disclosed, implying that you are now in the middle of Freemasonry; superior to an Entered Apprentice, but inferior to what I trust will hereafter be communicated to you. Rise, newly obligated Fellow-Craft Freemason. You, having taken the solemn obligation of a Fellow-Craft Freemason, I shall proceed to intrust you with the secrets of the degree. You will advance towards me as at your initiation. Now take another pace with your left foot,

bringing the right heel into its hollow, as before. That is the second regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist, as in the former instance, of a *sign, token,* and *word:* with this difference, that the sign is of a three-fold nature. The first part of a three-fold sign is called the sign of fidelity, emblematically to shield the repository of your secrets from the attacks of the cowan. (*The sign is made by pressing the right hand on the left breast, extending the thumb perpendicularly to form a square.*) The second part is called the hailing sign, and is given by throwing the left hand up in this manner (*horizontal from the shoulder to the elbow, and perpendicular from the elbow to the ends of the fingers, with the thumb and forefinger forming square*). It took its rise at the time when Joshua fought the battles of the Lord in the valley of Rephidim, and from the memorable event of Moses having his hands supported by his brother Aaron whilst Joshua was fighting the Amalekites. I was also the position of Joshua when he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemy. And Moses also, when he cam down from the mount, hailed his brethren with this double sign (*the first and second part*) in order to arrest their attention, as a signal for them to attend to what he was about to deliver, and as a pledge of his sincerity and truth, and also of the importance of what he was about to declare. This was the origin of the sign, and on the morning that the foundation stone of the Temple was laid, King Solomon adopted the same double sign: the right hand as a token of the sincerity of his holiness and piety towards God, and the left hand as a token of an upright hand and heart in earnest prayer, imploring the blessing of the Most High on their pious undertaking, in erecting the Temple of Jerusalem to his holy service. The third part is called the penal sign, and is given by drawing the hand across the breasts and dropping it to the side. This is in allusion to the penalty of your obligation, implying that, as a man of honour, and a Fellow-Craft, you would rather have your heart torn from your breast, than to improperly divulge the secrets of this degree. The grip, or token, is given by a distinct pressure of the thumb on the second joint of the hand or that of the middle finger. This demands a word; a word to be given and received with the same strict caution as the one in the former degree, either

by letters or syllables. The word is JACHIN. As in the course of the evening you will be called on for this word, the Senior Deacon will now dictate the answers you will have to give.

S. D. What is this?

Brother N——. The grip, or token, of a Fellow-Craft Freemason.

S. D. What does it demand?

Br. N. A word.

S. D. Will you give me that word?

Br. N. I was taught to be cautious in this degree, as well as in the former: I will letter or halve it with you.

S. D. Which you please, and begin.

Br. N. Ja.

S. D. Chin.

Br. N. JACHIN.

W. M. This word is derived from the right hand pillar of the porch or entrance to King Solomon's Temple. The import of the word is to *establish*, and when joined to the one in the former degree, signifies *stability*. (*To the Senior Deacon.*) Pass Brother N—— to the Junior Warden.

S. D. Brother Junior Warden, I present to you Brother N——, on being passed to the second degree.

J. W. I will thank Brother N—— to advance toward me as a Fellow-Craft. (*Brother N—— makes the step and gives the sign.*)

J. W. What is that?

Br. N. The hailing sign, or sign of prayer.

J. W. Have you anything else to communicate? (*Brother N—— gives him the grip or token.*)

J. W. What is this?

Br. N. The grip or token of a Fellow-Craft Freemason.

J. W. What does it demand?

Br. N. A word.

J. W. Will you give me that word?

Br. N. I was taught to be cautious in this degree as well as the former; I will letter or halve it with you.

J. W. Which you please, and begin.

Br. N. Ja.

J. W. Chin.

Br. N. JACHIN. (*He is then passed to the Senior Warden.*)

J. W. Brother Senior Warden, I present to you Brother N——, on being passed to the second degree.

S. W. I will thank Brother N—— to advance to me as a Fellow-Craft. (*He advances with the step of the second degree.*)

S. D. What is that?

Br. N. The second regular step in Freemasonry.

S. W. Do you bring anything else with you?

Br. N. I do. (*Gives the sign of fidelity.*)

S. W. What is that?

Br. N. The sign of fidelity, emblematic of shielding the repository of my secrets from the attacks of the cowan.

S. W Do you bring anything else with you?

Br. N. I do. (*Gives the hailing sign.*)

S. W. What is that?

Br. N. The hailing sign, or sign of prayer.

S. W. Whence did it arise?

Br. N. At the time when Joshua, &c. (*See former account.*)

S. W. Do you bring anything else with you?

Br. N. I do. (*Gives the penal sign.*)

S. W. What is that?

Br. N. The penal sign of a Fellow-Craft Freemason.

S W. To what does it allude?

Br. N. To the penalty of my obligation, implying, that as a man of honour and a Fellow-Craft Mason, I would rather have my heart torn from my breast, than to improperly divulge the secrets of this degree.

S. W. Have you anything else to communicate?

Br. N. I have. (*Gives him the grip or token.*)

S. W. What is this?

Br. N. The grip or token of a Fellow-Craft.

S. W. What does it demand?

Br. N. A word.

S. W. Will you give me that word?

Br. N. I was taught to be cautious in this degree, as well as in the former; I will letter or halve it with you.

S. W. Which you please, and begin.

Br. N. Ja.

S. W. Chin.

Br. N. JACHIN.

S. W. From whence is this word derived?

Br. N. From the right-hand pillar of the porch, or entrance

to King Solomon's Temple.

S. W. The import of the word?

Br. N. To establish.

S. W. And what, when conjoined to the other in the former degree?

Br. N. Stability.

S. W. Worshipful Master, I present to you Brother N——, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Fellow-Craft Mason.

S. W. Brother N——, by the Worshipful Master's command, I invest you with the distinguishing badge of a Fellow-Craft, to mark the progress you have made in the science.

W. M. Let me add to what has been stated by the Senior Warden, that the badge with which you have just been invested, points out to you, that, as a Craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discover your duty as a Mason, and estimate the wonderful works of the Almighty. Brother Senior Deacon, you will place our Brother N—— at the south-east part of the lodge. (*Being so placed, he is thus addressed by the Master.*)

Brother N——, masonry being a progressive science, when you were made an Entered Apprentice, you were placed at the north-east part of the lodge, to show that you were newly admitted. You are now placed at the south-east part, to mark the progress you have made in the science. You now stand, to all external appearance, a just and upright Fellow-Craft Mason; I give it to you in strong terms of recommendation, to continue and act as such, and as I trust the import of the former charge neither is nor ever will be effaced from your memory, I shall content myself with observing, that, as in the former degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science. —I now present you with the working tools of a Fellow-Craft Mason, which are the square, level, and plumb-rule. The square is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form. The level, to lay levels, and to prove horizontals; and the plumb-rule to

try and adjust all uprights, while fixing on their proper bases. As we are not all operative Masons, but rather free and accepted, or speculative, we apply those tools to our morals. In this sense. the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and action. Thus, by square conduct, level steps, and upright intentions, we hope to ascend to those immortal mansions, from whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, I shall call your attention to an explanation of the tracing board, if time will permit. (*On his return he is placed in the west, and returns thanks in the following words.*)

Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, and Brethren of this Lodge, I return you my most hearty and sincere thanks for the honour you have done me this evening, in passing me to the honourable degree of a Fellow-Craft Mason.

THE CHARGE IN THE SECOND DEGREE.

Brother N——, being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what masonry regards. As you increase in knowledge, you will consequently improve in social intercourse. It is unnecessary to recapitulate the duties, which, as a Mason, you are now bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will not only conform to the principles of the order, but steadily persevere in the practice of every commendable virtue. The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, or masonry, originally synonimous terms, is of a divine and moral nature, and enriches with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truth of morality.

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable; and induce others, by your example to hold them in due veneration.

The laws and regulations of the order, you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a craftsman in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture, under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege, you may improve your intellectual powers; qualify yourself to become an useful member of society; and, like a skilful brother, strive to excel in what is good and great.

All regular signs and summonses, given and received, you are duly to honour and punctually to obey; inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows, to the utmost of your power and ability; and on no account wrong them, or see them wronged; but to apprise them of approaching danger, and to view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman, and these duties you are now bound to observe by the most sacred ties.

LECTURE ON THE TRACING BOARD IN THE SECOND DEGREE.

At the building of King Solomon's Temple, an immense number of Masons were employed. They consisted of Entered Apprentices and Fellow-Crafts. The Entered Apprentices received a weekly allowance of corn, wine, and oil. The Fellow-Crafts were paid their wages in specie, which they went to receive in the middle chamber of the temple. They got there by way of a porch, at the entrance of which their attention was particularly struck by two great pillars: that on the left was

called *Boaz*, which denotes *strength ;* that on the right *Jachin*, which denotes *to establish ;* and when conjoined, *stability ;* for God said, in strength will I establish this mine house, to stand firm for ever. The height of those pillars was thirty-five cubits, the circumference twelve, the diameter three. They were formed hollow, the better to serve as archives to Masonry ; for therein were deposited the constitutional rolls. Being formed hollow, the outer rim or shell was four inches, or a hand's breadth in thickness. They were made of molten brass, and were cast on the plains of the Jordan, in the clay grounds between Succoth and Zeredatha. The superintendent of the casting was Hiram Abiff. Those pillars were adorned with two chapiters, each five cubits high. Those chapiters were enriched with net-work, lily-work, and pomegranates. Net-work, from the connexion of its meshes, denotes unity. Lily-work, from its whiteness, denotes peace. And pomegranates, from the exuberance of their seed, denote plenty. Those pillars were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes. They were considered finished, when the net-work or canopy was thrown over them. They were placed at the east of the temple, as a memorial to the children of Israel of the miraculous pillars of fire and cloud, which had two wonderful effects, the fire to give light to the Israelites during their escape from their Egyptian bondage ; the cloud proved darkness to Pharaoh and his followers, when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of the temple, as the most proper and conspicuous situation for the children of Israel, to have the happy deliverance of their forefathers continually before their eyes, at going to and returning from divine worship. After our ancient brethren had passed those two great pillars, their ascent was opposed by the Junior Warden, who demanded of them the pass-grip and pass-word, leading from the first to the second degree. The pass-word, I dare say you recollect, is *Shibboleth*, and is here depicted by an ear of corn near a fall of water. The word *Shibboleth* dates its origin from the time, that an army of Ephraimites crossed the River Jordan, in a hostile manner, against Jephtha, the renowned Gileaditish General. The reason assigned for this unfriendly visit was, that they had not been called out to partake of the honours of the Ammonitish war ; but their true aim was,

to partake of the rich spoils with which, in consequence of that war, Jeptha and his army were then laden. The Ephraimites were always a clamorous, turbulent people; but then broke out in open violence, and after many severe taunts to the Gileadites in general, threatened in particular to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them, but finding those ineffectual, had recourse to rigorous ones. He therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight, and to render his victory decisive, and secure himself from the like molestation in future, he sent detachments of the army to secure the passages of the River Jordan, over which he knew the insurgents must of necessity attempt to go, in order to regain their own country, giving strict orders to his guards, that, if a fugitive came that way, owning himself an Ephraimite, he should be immediately slain; but if he said nay, or prevaricated, a test-word was to be put to him, which was, to pronounce the word SHIBBOLETH. The Ephraimites, through a defect in aspiration peculiar to their dialect, could not pronounce it properly, but called it *Sibboleth*, which discovered their country and cost them their lives. And Scripture informs us, that there fell on that day, in the field of battle, and on the banks of the Jordan, forty-two thousand Ephraimites; and as *Shibboleth* was then a test-word to distinguish a friend from foe, King Solomon, afterwards caused it to be adopted as a pass-word in a Fellow-Craft's Lodge, to prevent any unqualified person from ascending the winding staircase, which led to the middle chamber of the temple.

After our ancient brethren had given those convincing proofs to the Junior Warden, he said, pass SHIBBOLETH, or Brother. They then passed up a winding staircase, consisting of three, five, seven, or more. Three rule a lodge; five hold a lodge: seven or more make it perfect. The three that rule a lodge, are the Worshipful Master and his two Wardens. The five who hold a lodge, are the Master, two Wardens, and two Fellow-Crafts. The seven who make it perfect, are two Entered Apprentices, added to the former five. Three rule a lodge; because there were but three Grand Masters who bore sway at the building of the first temple at Jerusalem, viz., Solomon, King of Irsael; Hiram, King of Tyre; and Hiram Abiff. Five hold a lodge, in allusion to the five Noble Orders

in architecture., viz., the Tuscan, Doric, Ionic, Corinthian, and Composite. Seven, or more that make it perfect; because King Solomon was seven years, and upwards, in building, completing, and dedicating the Temple at Jerusalem to God's service. They have likewise an allusion to the seven liberal arts and sciences, viz., *Grammar*, *Rhetoric*, *Logic*, *Arithmetic*, *Geometry*, *Music*, and *Astronomy*.

After our ancient brethren had gained the summit of the winding staircase, they arrived at the door of the middle chamber of the temple, which they found open; but properly tiled by the Senior Warden, against all under the Degree of a Fellow-Craft. After our ancient brethren had given him those convincing proofs, he said, pass SHIBBOLETH, or Brother. They then passed into the middle chamber of the temple. They went there to receive their wages, which they took without scruple or difference. Without scruple, knowing they had justly earned it. Without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

When our ancient brethren were in the middle chamber of the temple, their attention was particularly drawn to certain Hebrew characters, which are now depicted in a Fellow-Craft's Lodge by the letter G, denoting God, the Grand Geometrician of the Universe, to whom we must all submit, and ought humbly to adore.

LECTURE IN THE SECOND DEGREE.

Section 1.—*Clause One.*

Q. Brother, are you a Fellow-Craft?

A. I am so taken and accepted among brethren and fellows of the Craft.

Q. How shall I know you to be a Fellow-Craft?

A. By signs, tokens, and words.

Q. How did you attain them?

A. By duly passing from an Entered Apprentice to a Fellow-Craft, in a regular and well-constituted Lodge of Fellow-Crafts, there met and assembled.

Q. Of how many did the lodge consist?

A. Of five in number: the Worshipful Master, the two

Wardens, and two Fellows of the Working Class.

Q. At what time did this take place?

A. At evening, after the sun was set.

Q. By whom were you passed to a Fellow-Craft?

A. By the Worshipful Master, the Senior and Junior Wardens, and the brethren assembled.

Q. Where stood the Worshipful Master?

A. In the east.

Q. Why so?

A. To mark the point where the sun was rising.

Q. Where stood the Senior Warden?

A. In the west.

Q. Why so?

A. To mark the point of the sun's setting.

Q. Where was the situation of the Junior Warden?

A. In the south.

Q. Why so?

A. To mark the place of the sun below the horizon.

Q. Why were you passed to a Fellow-Craft when the sun was below the horizon?

A. To intimate to me that the labours of a Fellow-Craft are directed by the firmament and the steady light of truth and science.

Clause Two.

Q. How did you gain admission to a Lodge of Fellow-Crafts?

A. Having duly and truly served my time as an Entered Apprentice, I was, by consent of the brethren, prepared, admitted, and obligated in due form.

Q. In what manner were you presented?

A. In a state of due preparation—My left arm, left breast, and right knee made bare, left heel slip-shod, and formed upon the square.

Q. Why so made bare, and placed in due form and sign of an Entered Apprentice?

A. In token of my sincere conformity with my obligation as an Entered Apprentice.

Q. Where were you then led, and by whom?

A. To the door of the lodge by a brother and Fellow-Craft.

Q. How did you gain admission?

A. By knocks one and two.

Q. Who came to your assistance?

A. The Inner Guard, who demanded my name and the purpose for which I came there?

Q. What answer was returned?

A. Brother N——, who having been regularly initiated in the first degree, and having made such progress in Masonry as he hopes will entitle him to be passed to the degree of a Fellow-Craft, and for which purpose he comes properly prepared.

Q What further did he demand of you?

A. The pass-grip and word, which I readily gave him.

Q. What did he then do?

A. He reported me to the Worshipful Master, who ordered him to admit me.

Q. In what form were you admitted?

A. Upon the square—to intimate to me, that I was admitted upon the square, in order that I might make further progress in the art of masonry, and no longer be received as a stranger in a hostile manner, but as one entitled to the privileges of a true and lawful brother.

Clause Three.

Q. How were you then disposed of?

A. I was led to the left of the Senior Warden, and commanded to kneel whilst the favour and protection of Heaven were invoked.

Q. How next?

A. I was led twice round the lodge, that the Masters and Fellow-Craft might see that I was properly prepared, and no impostor.

Q. What occurred in the course of your progress?

A. The Worshipful Master demanded of me the sign, token, and word, of an Entered Apprentice, which I accordingly gave.

Q. What was done afterwards?

A. I was duly presented to the Worshipful Master by the Senior Warden.

Q. What said the Worshipful Master?

A. I will attend to your presentation, Brother Senior Warden. You will direct the Senior Deacon to instruct the candidate to advance towards the east with his proper steps. That being done, the Worshipful Master said, as the secrets of the different degrees of Freemasonry are at all times to be kept separate and distinct from each other an obligation will be required of you to preserve inviolate the secrets of this degree from an Entered Apprentice as from the rest of the world: are you ready and willing to take an obligation of this kind? Answering to these questions in a satisfactory manner, I was instructed to advance in due form.

Q. In what does that form consist?

A. Of certain steps, which I am ready more fully to explain when duly called upon.

Q. How many steps?

A. Five winding.

Q. What was then done?

A. The Master received me and placed me in the due form of a Fellow-Craft.

Q. What is the nature of that form?

A, Kneeling on the right knee, with right hand on the sacred volume of God, and a square placed in the left elbow, supported by the compasses.

Q. What does that denote?

A. My respective duties to God and the Craft in conformity to my obligation.

Q. Which obligation you will be pleased to repeat.

The conclusion of the first section is a mere detail of what I have given in the making, and would be tediously repeated here.

SECOND SECTION.—*First Clause.*

Q. What was the first instruction you received as a Fellow-Craft Mason?

A. I was first instructed in the history of our ancient fraternity, from the time that it received its present institution.

Q. At what period was that?

A. About the year of the world 3000, at the building of the Temple of Jerusalem by King Solomon.

Q. From whence did our present forms arise?

A. From the order observed in classing and distinguishing the multitude of workmen there employed, as well as for paying them their respective wages, as for preserving good government among them.

Q. How many Masons were there in all?

A. Three thousand six hundred who presided over the ordinary workmen.

Q. How were they distinguished?

A. As Fellow-Crafts and Entered Apprentices.

Q. How were they divided?

A. Into lodges or companies of seven Entered Apprentices or five Fellow-Crafts.

Q. How many Entered Apprentices?

A. Two thousand one hundred, making three hundred lodges or companies.

Q. How many Fellow-Crafts.

A. Fifteen hundred, of whom three hundred were styled Gibeonites, on account of their excellent skill as workmen; and of these three hundred, each presided over a lodge or company of Fellow-Crafts or Entered Apprentices

Q. What wages were given to them?

A. A certain allowance of corn, wine, and oil, to each lodge or company; besides wages in money to the master of the lodge.

Q. Where were those wages received?

A. In the middle chamber of King Solomon's Temple, to which none but Fellow-Crafts were admitted.

Q. How were Fellow-Crafts alone admitted?

A. By means of a pass-word and grip, still preserved among Fellow-Craft Masons.

Q. How many Master Masons were there?

A. Three only, to whom the true secrets of a Master were known; namely, Solomon, Hiram, and Hiram Abiff.

Q. Who was Hiram?

A. The King of Tyre, and the ancient friend of King David.

Q. What part had he in the building of the Temple at Jerusalem?

A. He furnished the timbers from the forest of Lebanon, in exchange for stipulated proportions of corn, wine, and oil. He

also sent his fleet to Ophir to fetch gold and precious stones for King Solomon, with whom he entered into a strict correspondence and reciprocal friendship.

Q. Is the correspondence between those two princes preserved?

A. It is, in the five chapters of the first book of Kings, and the second chapter of the second book of Chronicles.

Q, What further assistance did Hiram give?

A. At the request of King Solomon, he sent a man of consummate knowledge and skill, who thoroughly understood the principles of every art and science, to preside over the workmen and direct their labours.

Q. What was this extraordinary man?

A. His name was Hiram Abiff. He was the son of a widow of the tribe of Napthali, and his father was a man of Tyre. Under his direction was the glorious temple completed in little more than seven years.

Q. Where and how were the materials procured?

A. The timbers were felled in the forest of Lebanon, where a levy of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand: and the stones were cut and wrought in the quarries of the mountains of Judea, by eighty thousand men, assisted by seventy thousand who bare burthens.

Q. By what model was this building finished?

A. It was according in all things with the model presented by God himself to King David, the father of Solomon, who nevertheless was not permitted to build this sacred temple as his hands had been stained with blood.

Q. When was it begun and finished?

A. It was begun in the month of Zif, in the fourth year of King Solomon's reign, A. L. 2992, and finished in the month of Bul, or eighth month, in the eleventh year of his reign, A. L. 3000.

Q. How was it dedicated?

A. King Solomon celebrated the feast of Dedication with prayer and sacrifice, in the presence of all the people of Israel, and the feast lasted fourteen days.

Q. Is the prayer of Dedication still preserved?

A. It is in the eighth chapter of the first book of Kings and the sixth chapter of the second book of Chronicles.

Q. Was it consecrated with any particular marks of divine favour?

A. The divine Shekinah or brightness, which was a visible token of God's presence entering the temple from the eastward, settled over the mercy-seat, whereon was placed the ark of the covenant.

Clause Two.

Q. By what means was the system of masonry extended?

A. Our Grand Master Solomon, observing the effects produced by strict order adopted among the Masons employed in his work, conceived the great idea of uniting the wise and good in every nation, in the bond of brotherly love and in the pursuit of scientific acquirements.

Q. How was he enabled to effect this glorious design?

A. He admitted to the participation of this system those illustrious sages, who resorted to Jerusalem, even from the uttermost parts of the east, to be instructed in his wisdom; and they, returning to their respective homes, diffused the system of Freemasonry over the whole face of the Eastern Continent.

Q. Where did our institution more especially flourish?

A. In Tyre and Sidon, and the whole coast of Phœnicia, under the patronage of Hiram, King of Tyre, and his successors.

Q. Who brought the knowledge of it westward?

A. The Phœnicians, in their commerce with this part of the world, spread an imperfect knowledge thereof over the northern coast of Africa and the whole of Europe.

Q. Who was the most especial founder thereof in the west?

A. Pythagoras, a Grecian philosopher, born at Samos, about 450 years after the building of King Solomon's Temple at Jerusalem.

Q. What is recorded of him?

A. That he travelled into Egypt for instruction in the sacred mysteries of the priests of Memphis, and returning by Phœnicia, was there initiated into our purer rights. After which he retired to Italy, and founded the Italian School of Philosophy at Crotona.

Q. What masonic observations do we find in his in tions?

A. He enjoined his disciples a long probation of silence and inviolate secrecy: a strict love for, and fidelity towards, each other. He distinguished them by secret signs, and divided them into classes, according to their abilities and knowledge; but chiefly distinguished them as exoterics and esoterics.

Q. What does the first of the appellations denote?

A. *Outward heavens*, they being admitted to know only a portion of the mysteries, and separated from the higher classes by a veil.

Q. What is meant by the latter?

A. Those within the veil, who were permitted to see and hear all things.

Q. By what medium were his doctrines illustrated?

A. By the direct and relative qualities and powers of numbers, under which are concealed truths of the greatest importance.

Q. What discoveries are particularly attributed to him?

A. The true system of the universe: the foundation of all proportional geometry in the 47th problem of the second book of Euclid; and other points of science which will be illustrated in their proper places.

Q. By whom were the doctrines of Pythagoras received and particularly conveyed?

A. By Plato, an Athenian philosopher, who lived about 150 years after Pythagoras, and derived his knowledge from the same sources.

Q. In what manner were his doctrines conveyed?

A. By means of geometrical symbols, which have a correlative power with the numbers of Pythagoras.

TO CLOSE THE LODGE IN THE SECOND OR FELLOW-CRAFT'S DEGREE.

(*The Master knocks to order, which is followed by the two Wardens.*)

W. M. Brethren, assist me to close this Fellow-Craft's Lodge. Brother Junior Warden, what is the constant care of every Fellow-Craft Freemason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The Inner Guard and the Tiler both give the Fellow-Craft's knocks.*)

I. G. Brother Junior Warden, the lodge is close tiled.

J. W. (*Knocks and makes the sign*). Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the Brethren appear to order as Craftsmen.

W. M. To order, brethren, as Craftsmen.—Brother Junior Warden, in this character what have you discovered?

J. W. A sacred symbol.

W. M. Brother Senior Warden, where is it fixed?

S. W. In the centre of the building.

W. M. Brother Junior Warden, to what does it allude?

J. W. To God, the Grand Geometrician of the Universe.

W. M. Brethren, let us remember wherever we are, and whatever we do, his all-seeing eye beholds us; and while we continue to act as faithful Fellow-Craft Masons, let us never fail to discharge our duties towards him with fervency and zeal.

P. M. So mote it be.

W. M. Brother Senior Warden, our labours being closed in this degree, you have my command to close this Fellow-Craft's Lodge. (*Gives the knocks.*)

S. W. In the name of the Grand Geometrician of the Universe, and by the command of the Worshipful Master, I declare this Lodge of Fellow-Craft Freemasons duly closed. (*Gives the knocks.*)

J. W. It is accordingly so done.

THIRD, OR MASTER MASON'S DEGREE.

TO OPEN A LODGE.

W. M. Brethren assist me to open the Lodge in the Third Degree: Brother Junior Warden, what is the first care of a Master Mason?

J. W. To see the lodge properly tiled.

W. M. You will direct that duty to be done.

J. W. Brother Inner Guard, you will see the lodge properly tiled. (*The Fellow-Craft's knocks are then given on the door by the Inner Guard and Tiler, to prove the lodge close tiled.*

I. G. Brother Junior Warden, the lodge is properly tiled. (*This is given with the sign; and with a similar sign, and the Fellow-Craft's knocks, the J. W. reports to the Master.*) Worshipful Master, the lodge is properly tiled.

W. M. Brother Senior Warden, the next care of every Master Mason?

S. W. To see the brethren appear to order as Craftsmen.

W. M. To order brethren, as Craftsmen.—Brother Junior Warden, are you a Master Mason?

J, W. I am Worshipful Master; try me; prove me.

W. M. By what instrument of architecture will you be proved?

J. W. By the square and compasses.

W. M. Since you are so well acquainted with the mode yourself, you will prove the brethren present to be Master Masons, by signs, and demonstrate that proof to me by copying their example.

J. W. Brethren, by command of the Worshipful Master, you will prove yourselves Master Masons by signs; and to prevent confusion, observe the Senior Warden. (*The signs are given by all present, and the J. W. reports.*) Worshipful Master, the brethren present having proved themselves Master Masons by signs, I, in obedience to your commands, demonstrate that proof to you, by copying their example.

W. M. And I acknowledge the correctness of those signs. Brother Junior Warden, from whence came you?

J. W. From the east.

W. M. Brother Senior Warden, whither are you directing your course?

S. W. Towards the West.

W. M. Brother Junior Warden, for what purpose?

J. W. In search of that which was lost, which by your assistance, and our own endeavours, we hope to find.

W. M. Brother Senior Warden, what was that which was lost?

S. W. The genuine secrets of a Master Mason.

W. M. Brother Junior Warden, how came those secrets lost.

J. W. By the untimely death of our Master, Hiram Abiff.

W. M. Brother Senior Warden, and where do you hope to find them?

S. W. With a centre.

W. M. Brother Junior Warden what is a centre?

J. W. A point within a circle, from which every part of the circumference is equally distant.

W. M. Brother Senior Warden, why with a centre?

S. W. Because from that point no Master Mason can err.

W. M. Brethren, I will assist you in your researches; and may heaven prosper our united endeavours.

P. M. So mote it be.

W. M. Brethren, in the name of the Most High, I declare this lodge open on the centre for the instruction and improvement of Master Masons. (The Master and Wardens then say —"ALL GLORY TO THE MOST HIGH," and make the sign. This is done by the Master thrice, by the Junior Warden twice, and by the Junior Warden and all the brethren present once. The Master and Wardens give the knocks, and the lodge is declared open.)

CEREMONY OF RAISING A MASTER MASON, OR THE THIRD DEGREE.

(*The lodge is open in the Second Degree, and the brethren thus addressed by the Master.*) Brethren, Brother N—— is this evening a candidate to be raised to the Third Degree; but it is first requisite that he should give proofs of proficiency in the former: I shall therefore proceed to put the necessary questions. (*The candidate is then examined as to his proficiency in the former degree, by the Master, and by any other member present who chooses to question him.*)

QUESTIONS REQUIRED TO BE ANSWERED IN THE SECOND DEGREE BY A FELLOW-CRAFT FREEMASON, BEFORE HE CAN BE RAISED TO A MASTER MASON, OR THE THIRD DEGREE.

Q. How were you prepared to be made a Fellow-Craft?

A. In a manner somewhat similar to the former Degree,

but with this difference—that I was not hoodwinked, my left arm, right breast, and right knee were made bare, my left heel slip-shod.

Q. On what did you enter?

A. On the square.

Q. What is a square?

A. An angle of ninety degrees, forming the fourth part of a circle.

Q. For what were your researches in this degree?

A. For the hidden mysteries of nature and science.

Q. As it is the hope of reward that sweetens labour, where did our ancient brethren go to receive their wages?

A. Into the middle chamber of King Solomon's Temple.

Q. How did they receive it?

A. Without scruple or diffidence.

Q. Why in this peculiar manner?

A. Without scruple, knowing they had justly earned it; without diffidence, from the unbounded confidence they placed in the integrity of their employers in those days.

Q. What were the names of the two pillars placed at the porch-way of King Solomon's Temple.

A. That on the left Boaz; that on the right Jachin.

Q. What were their separate and conjoint meanings?

A. The former, strength; the latter, to establish; conjointly, stability.

W. M. Brother N——, will you come this way? Do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being raised to the sublime degree of Master Mason?

Brother N——. I do.

W. M. Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

Br. N. I will.

W. M. Then I will intrust you with a test of merit, which is a pass-grip and a pass-word, leading to the degree into which you seek to be admitted. The pass-grip is given by a distinct pressure of the thumb between the joints of the middle and ring fingers. This demands a pass-word, which is TUBAL CAIN, who was the first artificer in metal; and the import of the word is *worldly possession*. You will be par-

ticularly careful to remember this word, as, without it, you cannot gain admittance into a lodge, in a superior degree. (*Brother N—— retires to be properly prepared, which is to have both of his arms, breasts, and knees, bare, and both heels slip-shod. In the interim the lodge is opened in the Third Degree. The same ceremonies take place at the door, as in the former degrees, with the difference of the distinctive grip-word, knocks, &c., and the I. G. reports to the Master.*)

I. G. Worshipful Master, Brother N—— is at the door of the lodge, who has been regularly initiated into Masonry, passed the degree of a Fellow-Craft, and has made such progress as he hopes will recommend him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

W. M. How does he hope to obtain the privileges of the Third Degree?

I. G. By the help of God, the united aid of the square and compasses, and the benefit of a pass-word.

W. M. We acknowledge the powerful aid by which he seeks it; do you, Brother Inner Guard, vouch that he is in possession of that pass-word?

I. G. I do, Worshipful Master.

W. M. Then let him be admitted in due form. (*He is then admitted.*) Brother Deacons, let the candidate kneel while the blessing of heaven is invoked on our proceedings. (*He kneels and the Master prays.*

Almighty and Eternal God, the Architect and Ruler of the Universe, at whose creative fiat all things first were made: we, the frail creatures of thy providence, humbly implore thee to pour down on this convocation assembled in thy holy name, the continual dew of thy blessing; and especially, we beseech thee, to impart thy grace to this thy servant, who offers himself a candidate, with such fortitude that in the hour of trial he fail not; but pass him safely under thy protection through the valley of the shadow of death, that he may finally arise from the tomb of transgression, to shine as the stars for ever and ever.—So mote it be.

W. M. The brethren will take notice, that Brother N——, who has been regularly initiated in Freemasonry, and has passed the degree of a Fellow-Craft, is about to pass in view

before them, to show that he is properly prepared to be raised to the Third Degree. (*He is then conducted three times round the lodge by the Deacons. At the first time he shows the sign of the First Degree to the W. M.: then the first sign with the grip to the J. W. At the second round, he shows the second sign to the W. M. and J. W., and communicates both sign and grip to the S. W. At the third round, he shows the second sign to the W. M. and J. W., and shows the sign and communicates the Master's pass-grip and pass-word to the S. W., by whom he is presented to the Master.*)

S. W. Worshipful Master, I present to you Brother N——, a candidate properly prepared to be raised to the sublime Degree of a Master Mason.

W. M. Brother Senior Warden, you will direct the Deacons to instruct the candidate to advance to the pedestal in due form.

S. W. Brother Deacons, it is the Worshipful Master's command, that you instruct the candidate to advance to the East in due form.

W. M. It is but fair to inform you, that a most serious trial of your fortitude and fidelity, as well as a most solemn obligation, await you, are you prepared to meet them as you ought?

Br. N. I am.

W. M. Then you will kneel on both knees, place both hands on the volume of the sacred law, repeat your name at length, and say after me:—

I, N—— N——, in the presence of the Most High, and of this worthy and worshipful lodge, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby, and hereon, most solemnly promise and swear, that I will always hail, conceal, and never reveal, any or either of the secrets or mysteries of, or belonging to, the Degree of a Master Mason, to any one in the world, unless it be to him or them to whom the same may justly and lawfully belong; and not even to him or them, until after due trials, strict examination, or full conviction, that he or they are worthy of that confidence, or in the bosom of a Master Mason's Lodge. I further most solemnly engage, that I will the secrets of the Third Degree keep from him who is but a Fellow-Craft Mason, with the same strict caution as I will those of the Second Degree

from him who is but an Entered Apprentice Free Mason: the same, or either of them, from any one in the known world, unless to true and lawful Brother Masons. I further solemnly engage myself, to advance to the pedestal of the square and compasses, to answer and obey all lawful signs and summonses sent to me from a Master Mason's Lodge, if within the length of my cable-tow, and to plead no excuse except sickness, or the pressing emergency of my own private or public avocations. I furthermore solemnly pledge myself, to maintain and support the five points of fellowship, in act as well as in word: that my hand given to a Mason shall be the sure pledge of brotherhood: that my foot shall traverse through danger and difficulties, to unite with his in forming a column of mutual defence and safety: that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his distresses, and relieve his necessities, as far as may fairly be done without detriment to myself or connexions: that my breast shall be the sacred repository of his secrets, when delivered to me as such; murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most especially excepted, or at my own option: and finally, that I will support a Master Mason's character in his absence as well as I would if he were present. I will not revile him myself, nor knowingly suffer others to do so; but will boldly repel the slanderer of his good name, and strictly respect the chastity of those who are most dear to him, in the persons of his wife, sister, or his child: and that I will not knowingly have unlawful carnal connexion with either of them. I furthermore solemnly vow and declare, that I will not defraud a Brother Master Mason, or see him defrauded of the most trifling amount, without giving him due and timely notice thereof; that I will also prefer a Brother Master Mason in all my dealings, and recommend him to others as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others. All these several points I promise to observe, without equivocation or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my body severed in two, my bowels torn thereout, and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men.

more particularly among Master Masons: So help me God, and keep me stedfast in this grand and solemn obligation, being that of a Master Mason.

W. M. As a pledge of your fidelity, and to render this binding as a solemn obligation for as long as you shall live, I will thank you to seal it with your lips three times on the volume of the sacred law. (*This is done.*) Let me once more call your attention to the position of the square and compasses. When you were made an Entered Apprentice, both points of the compasses were hidden. In the Second Degree, one was disclosed. In this Degree, the whole is exhibited, implying, that you are now at liberty to work with both those points, in order to render the circle of your Masonic duties complete. Rise, newly obligated Master Mason.

Brother N——, you having now solemnly entered into an obligation of a Master Mason, are entitled to demand of me that last and greatest trial by which alone you can be admitted to a participation of the secrets restricted to the Third Degree of Masonry. But it is my duty, previously, to call your attention to a retrospect of those Degrees in Masonry through which you have already passed, whereby you will be enabled to distinguish and appreciate the connexion of our whole system, and the relative dependance of its several branches. Your admission among Masons, in a state of helpless indigence, was an emblematic representation of the entrance of all men upon this their mortal existence. It inculcated the striking lesson of natural equality and mutual dependence. It taught you, in the active principles of universal beneficence and charity, to seek the solace of your own distress, and to extend relief and consolation to your own fellow creatures in the hour of affliction. It enabled you to free the soul from the dominion of pride and prejudice, and to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of the dust. Above all, it taught you to bend with humility and resignation to the Great Architect of the Universe, to dedicate your heart, thus purified from every malignant passion, and to prepare for the reception of truth and wisdom, to his glory and the good of your fellow creatures. Proceeding onwards, and still guided in your progress in the principles of moral truth, you were passed into the Second Degree of Masonry, wherein you were enabled to contemplate the

intellectual faculties, and trace them from their development through the paths of heavenly science, even to the throne of God himself. The secrets of nature, and the principles of moral truth, were thus unveiled before you. You learn the just estimate of those wondrous faculties with which God has endowed the being formed after his own image, and feel the duty which he has thereby imposed on you, of cultivating this divine attribute with the most diligent and unremitting care and attention, that you may be enabled to show forth his glory, and render yourself useful to the happiness of mankind. To the man whose mind has thus been modelled to virtue and science, nature presents one great and useful lesson more—*the knowledge of himself.* She prepares you, by contemplation, for the closing hours of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die. Such, my brother, are the peculiar objects of the Third Degree in Freemasonry. They invite you to reflect on this awful subject, and teach you to feel that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour. Of this grand truth, Masonry affords a glorious example in the unshaken fidelity and noble death of our Master Hiram Abiff, who was slain just before the completion of King Solomon's Temple, at the construction of which you, no doubt, are well aware he was the principal architect. The manner of his death was as follows:—

Fifteen Fellow-Crafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the secrets of the Master's Degree, which were only known to Solomon, Hiram King of Tyre, and Hiram Abiff, conspired together, to obtain them by any means, and even to have recourse to violence. At the moment of carrying their conspiracy into execution, twelve of the fifteen recanted; but three, of a more determined and atrocious character than the rest, persisted in their impious design, in prosecution of which, they planted themselves respectively at the east, north, and south entrances of the Temple, whither our Master Hiram Abiff had retired to pay his adoration to the Most High, as was his wonted custom at the hour of high twelve.

His devotion being ended, our Grand Master attempted to

return by the north door, but found himself opposed by the first of the three ruffians, who, for want of another weapon, had armed himself with a heavy plumb-rule. In a threatening manner, he demanded of our Grand Master the secrets of a Master Mason, declaring to him that his death would be the consequence of a refusal; but Hiram Abiff, true to his obligation, replied that those secrets were known only to three, and could only be made known by consent of them all, that diligence and patience could not fail to entitle the worthy Mason to participate in those mysteries, but that he would sooner suffer death than betray his sacred trust. On receiving this answer, the ruffian aimed a blow at his head, but, startled by the firmness of his demeanour, it missed the forehead, and only glanced upon his right temple, yet with such violence, as to cause our Grand Master to reel and sink on his left knee. Recovering from this situation, he rushed to the south door, where he was accosted by the second ruffian in a similar manner, and answered as before, with undiminished firmness; when the assassin, who was armed with a level, struck our Master Hiram a blow on the left temple, which brought him to the ground upon his right knee. Finding his escape thus cut off in both these quarters, he staggered faint and bleeding to the east door, where the third ruffian was posted, who, on receiving a similar reply to his insolent demand (for our G. M. still remained unshaken even in this trying moment), struck him a violent blow full in the middle of the forehead with a heavy setting maul, under which this excellent man sunk lifeless at the foot of the murderer. Such was the manner of his death; and I have already pointed out to you the instructive lesson which his death and fortitude so powerfully inculcate in the heart of every faithful brother. Such, in like circumstances, will be the magnanimity of every man whose mind is well constituted, who squared his life upon the principles of moral truth and justice; who, by improving his faculties in the glory of God, and the good of mankind, has answered the great end of his creation, and has learnt to contemplate death as the end of afflictions, and the entrance to a better life. Nor will you, I trust, sink beneath the influence of terror, now that your trial approaches; though you stand before me a devoted victim; though the hand of death be upon you; and though this awful moment be your last.

(*At this part of the ceremony the brother is struck on the forehead, and thrown down ; and, while shamming a dead man, the Master thus proceeds.*)

The brethren will take notice, that, in the recent ceremony, as well as in his present situation, our brother has been made to represent one of the brightest characters recorded in the annals of Masonry ; namely, our Master, Hiram Abiff, who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him. And I hope this will make a lasting impression on his and your minds should you ever be placed in a similar state of trial.—Brother Junior Warden, you will endeavour to raise the representative of our Master Hiram by the Entered Apprentice's grip. (*He takes him by the fore-finger, and then lets it slip from his hand.*

J. W. It proves a slip, Worshipful Master.

W. M. Brother Senior Warden, try the Fellow-Craft's grip.

S. W. It proves a slip also, Worshipful Master.

W. M. Brother Wardens, having both of you failed in your attempts, there yet remains a third method, namely, by taking a firm hold of the sinews of his hand, and raising him on the five points of fellowship, of which, with your assistance, I will make a trial. (*The Master then raises him by grasping, or rather clawing his hand or wrist, by putting his right foot to his foot, his knee to his knee, bringing up the right breast to his breast, and with his hand over the back.*) This is practised in masonry as the five points of fellowship.

W. M. It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet even by this feeble ray you may perceive that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you, lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human study, the knowledge of yourself. Be careful

to perform your allotted task while it is yet day; continue to listen to the voice of nature, which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.

You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the lodge, the signs, tokens, and words shall be explained to you, and the history resumed.

(*On returning into the lodge, Brother* N—— *is desired to approach the Worshipful Master as an E. A. and F. C., who thus addresses him*:—

I cannot better reward the attention you have paid to the exhortation and charge, than by intrusting you with the secrets of this Degree. You will advance towards me as a Fellow-Craft. Take another pace with your left foot, and bring the right heel into its hollow, as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of signs, tokens, and words. Of the signs, the first and second are casual, the third is penal. The first casual sign is called the sign of horror, and is given from the Fellow-Craft's hailing sign, by dropping the left hand and elevating the right, as if to screen the eyes from a painful sight, at the same time throwing the head over the right shoulder, as a remove or turning away from that sight. It alludes to the finding of our murdered Master Hiram by the twelve Fellow-Crafts. The second casual sign is called the sign of sympathy or sorrow, and is given by bending the head a little forward, and by striking the right hand gently on the forehead. The third is called the penal sign; because it alludes to the penalty of your obligation, and is given by drawing the hand across the centre of the body, dropping it to the side, and then raising it again to place the point of the thumb on the navel. It implies, that, as a man of honour, and Master Mason, you would rather be severed in two than improperly divulge the secrets of his Degree. The grip or token is the first of the five points of fellowship. The five points of fellowship are: first, a grip with the right hand of each other's

wrist, with the points of the fingers: second, right foot parallel with right foot on the inside: third, right knee to right knee: fourth, right breast to right breast: fifth, hand over shoulder, supporting the back. It is in this position, and this only, except in open lodge, and then but in a whisper, that the word is given. It is MAHABONE or MACBENACH. The former is the ancient, the latter the modern word.

(*Brother N—— is now conducted to the S. W., who presents him to the W. M.*

S. W. Worshipful Master, I present to you Brother N——, on being raised to the sublime Degree of a Master Mason, for some further mark of your favour.

W. M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Master Mason.

S. W. I now invest you with the distinguishing badge of a Master Mason, to show that you have arrived at that sublime Degree.

W. M. I must state that the badge with which you have now been invested, not only points out your rank as a Master Mason, but is meant to remind you of those great duties which you have just solemnly engaged yourself to observe; and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferior Degrees.

(*Brother N—— is then conducted back to the W. M, who says.*)

I now present you with the working tools of a Master Mason, which are the skirret, pencil, and compasses. The skirret is an implement which acts on a centre pin, from whence a line is drawn, chalked, and struck, to mark out the ground for the foundation of the intended structure. With the pencil, the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen. The compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative, or free and accepted, we apply those tools to our morals. In this sense, the skerret points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the sacred law. The pencil teaches us that our words and actions are observed and recorded by the Almighty Architect, to whom we must

give an account of our conduct through life. The compasses remind us of his unerring and impartial justice, which having defined for our instruction the limits of good and evil, will reward or punish us as we have obeyed or disregarded his divine commands. These, the working tools of a Master Mason, teach us to have in mind, and to act according to the laws of the Divine Creator, that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge, above, where the world's great Architect lives and reigns for ever.

We left off at that part of our traditional history which mentioned the death of our Master Hiram. A loss so important as that of the principal architect could not fail of being generally and severely felt. The want of those plans and designs, which had hitherto been regularly supplied to the different classes of workmen, was the first indication that some heavy calamity had befallen our Master. The Masters or Presidents, or, familiarly speaking, the Overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hiram had plunged them, and to express their apprehensions, that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. Solomon immediately ordered a general muster of the workmen through the different departments, when three of the same class of Overseers were not to be found. On the same day, the twelve Crafts who had originally joined in the conspiracy came before the king, and made a voluntary confession of all they knew down to the time of withdrawing themselves from the conspiracy. This naturally increased the fears of King Solomon for the safety of the chief artist. He, therefore, selected fifteen trusty Fellow-Crafts, and ordered them to make diligent search after the person of our Master Hiram, to see if he was yet alive, or if he had suffered death in the attempt to extort from him the secrets of his exalted degree. Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into three Fellow-Craft's Lodges, and departed from the three entrances to the Temple. Many days were spent in fruitless search, and one class returned without having made any discovery of importance. A second was more fortunate, for on the evening of a certain day, after they had suffered the greatest privations and personal fatigues, one of

the brethren rested himself in a reclining posture, and in order to assist his rising, caught hold of a sprig that grew near, which, to his surprise, came easily out of the ground. On a closer examination, he perceived that the earth had been recently disturbed; he, therefore, hailed his companions, and, with their united endeavours, re-opened the ground, and found the body of our Master Hiram very indecently interred. They covered it again, with all respect and reverence, and, to distinguish the spot, struck a sprig of cassia at the head of the grave. They then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon, who, when the first emotion of his grief had subsided, ordered them to return, and raise our Master Hiram to such a sepulchre as became his rank and exalted talents: at the same time informing them, that by his untimely death, the secrets of a Master Mason were lost. He therefore charged them to be very careful in observing whatever casual sign, token, and word, might occur while paying this sad office of respect to departed merit. They performed their task with the utmost fidelity, and on re-opening the ground, one of the brethren looking round observed some of his companions in this situation (*showing the sign of horror*), as struck with horror at the afflicting sight. While others viewing the ghastly wound still visible on his forehead, smote their own in sympathy of his sufferings. Two of the brethren then descended the grave, and attempted to raise him by the grip of an Entered Apprentice, which proved a slip. They then tried the Fellow-Craft's grip, which also proved a slip. Having both failed in their attempts, a zealous and expert brother took a more firm hold by the sinews of the hand wrist, and with their assistance raised him on the Five points of fellowship: while others, more animated, exclaimed, *Mahabone* or *Machbenach*, both words having nearly a similar import,—one signifying *the death of a brother*, the other, *the brother is smitten*. King Solomon, therefore, ordered, that those casual signs, tokens, and words, should designate all Master Masons through the universe, till time or circumstance should restore the genuine ones.

It now only remains to account for the third class, who had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard sounds of deep lamentations and regret. On entering the cavern to ascertain the

cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were bound and led to Jerusalem, where King Solomon sentenced them to that death which the perniciousness of their crime so amply merited.

Our Master Hiram was ordered to be re-interred as near the sanctum sanctorum as the Israelitish law would permit; and there, in a grave, from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular. He was not buried in the sanctum sanctorum, because nothing common or unclean was suffered to enter there, not even the High Priest, but once a-year, nor then, till after many washings and purifications against the great day of expiation of sins: for, by the Israelitish law, all flesh was deemed unclean. The same fifteen Fellow-Crafts were ordered to attend the funeral, clothed in white aprons and gloves, as emblems of innocence.

The ornaments of a Master Mason's lodge are the porch, dormer, and square pavement; the porch is the entrance to the sanctum sanctorum: the dormer, the window that gives light to the same; and the square pavement, for the High Priest to walk on. The office of the High Priest is to burn incense to the honour and glory of the Most High, praying fervently, that the Almighty, through his benign wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation for the ensuing year.

You have already been informed of the working tools with which our Master Hiram was slain. They were the plumb-rule, level, and heavy maul. The coffin, scull, and cross-bones, being emblems of mortality, allude to the untimely death of our Master, Hiram Abiff.

You have likewise been informed of three signs in this Degree. The whole are five, corresponding in number with the five points of fellowship. They are the sign of horror, the sign of sympathy, the penal sign, the sign of grief and death, and the sign of joy and exultation, likewise called the grand and royal sign. For the sake of regularity, I will go through the whole. This is the sign of horror (*described*). This is the sign of sympathy (*described*). This is the penal sign (*described*). The sign of grief or death is given by passing the hand over the

forehead. It took its rise at the time when our Master Hiram was making his way from the north to the south entrance of the Temple, when his agonies were so great, that the perspiration stood in large drops on his face, and he made use of this sign as a temporary relief to his sufferings. This is the sign of joy and exultation (*to raise both hands over your head, and exclaim, O Worthy Masons!*) It took its rise at the time the Temple was finished, when King Solomon and the princes of his household went to view it, and being so struck with its magnificence, that with one simultaneous feeling, they exclaimed—*O Worthy Masons!*

LECTURE IN THE THIRD DEGREE.

Q. How are you prepared to be made a Master Mason?

A. Both my arms, both breasts, both knees made bare, and both heels slip-shod.

Q. On what did you enter?

A. Upon both points of the compasses presented to both my breasts.

Q. On your entrance into the lodge did you observe anything different from its usual appearance?

A. I did: all was dark, save one glimmering light in the east.

Q. To what did that darkness allude?

A. Even to the darkness of death.

Q. Am I given to understand that death is the peculiar subject of this Degree?

A. You are.

Q. From what circumstance?

A. From the untimely death of our Master, Hiram Abiff.

Q. What were the instruments made use of at his destruction?

A. The plumb-rule, level, and heavy maul.

Q. How came you in possession of those secrets?

A. From having figuratively represented him when I was raised to the sublime Degree of a Master Mason.

Q How were you raised?

A. Upon the five points of fellowship.

Q. Which I will thank you to name, and afterwards briefly explain.

A. 1st, hand to hand; 2d, foot to foot; 3d, knee to knee; 4th, breast to breast; and 5th, hand over back.

1st.—Hand to hand, I greet you as a brother; and when the necessities of a brother call for my aid and support, I will be ever ready to hand him such assistance to save him from sinking, if I find him worthy thereof, as may not be detrimental to myself or connexions.

2d.—Foot to foot—I will support you in all your just and laudable undertakings. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside. But forgetting every selfish consideration, I will be ever swift of foot to save, help, and to execute benevolence to a fellow-creature in distress; but more particularly to a Brother Mason, if worthy.

3d.—Knee to knee—being the posture of my daily supplications, shall remind me of your wants. When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own: for, as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss, as our prayers are certainly received for each other.

4th.—Breast to breast—that my breast shall be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own, as to betray that trust might be doing him the greatest injury he could sustain in this mortal life: nay, it would be like the villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

And, 6th.—Hand over back—that I will support a brother's character in his absence, equally as though he were present. I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it. Thus, by the five points of fellowship, are we linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth.

TO CLOSE THE LODGE IN THE THIRD OR MASTER MASON'S DEGREE.

The Worshipful Master and Wardens knock to order.

W. M. Brethren assist me to close the Lodge in the Third

Degree.—Brother Junior Warden, what is the constant care of every Master Mason?

J. W. To prove the lodge close tiled.

W. M. Direct that duty to be done.

J. W. Brother Inner Guard, you will prove the lodge close tiled. (*The Master's knocks are given on the door by Inner Guard and Tiler, which proves it close tiled.*)

I. G. Brother Junior Warden (*with the sign*), the lodge is close tiled.

J. W. (*With the knocks and signs.*) Worshipful Master, the lodge is close tiled.

W. M. Brother Senior Warden, the next care?

S. W. To see the brethren appear to order as Master Masons.

W. M. To order, brethren, as Master Masons.—Brother Junior Warden, from whence came you?

J. W. From the west, whither we have been in search of the genuine secrets of a Master Mason.

W. M. Brother Junior Warden, have you discovered the object of your researches?

S. W. Worshipful Master, we have not; but we have discovered certain substituted secrets, which, by your permission, we are willing to impart.

W. M. Let those substituted secrets be regularly imparted. (*The Junior Warden gives the signs, tokens, and words to the Senior Warden, and he to the Master.*)

S. W. Worshipful Master, deign to receive the substituted secrets of a Master Mason.

W. M. I shall be happy to receive them, and for the instruction of the brethren present, you will repeat them aloud. (*S. W. gives them.*) Brethren, these substituted secrets being regularly imparted to me, I, as the humble representative of King Solomon, and as the Master of this lodge, do ratify and confirm, that these substituted secrets shall designate you and all Master Masons, until further time and circumstances shall restore the genuine ones.

P. M. With gratitude to our Master, we bend.

W. M. Brother Senior Warden, our labours being ended, in this Degree, you have my command to close this Master Mason's Lodge. (*He gives the knocks and sits down.*)

S. W. Brethren, in the name of the Most High, and by the

command of the Worshipful Master, I declare this Master Mason's Lodge closed. (*Gives the knocks and sits down.*)

J. W. It is accordingly closed. (*Knocks and sits down. The Inner Guard and Tiler gives the knocks, which concludes the ceremony.*)

END OF PART I.

MANUAL OF MASONRY;

CONTAINING

The Royal Arch

AND

KNIGHTS TEMPLAR DEGREES:

WITH AN

Explanatory Introduction to the Science.

PART II.

By RICHARD CARLILE.

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INTRODUCTION.

In exploring the cause of secret associations and the disorders among mankind, I find it in the want of that truly *one thing needful*, HUMAN CULTURE. That every human being born is not duly cultivated up to the extent of equality of knowledge, as far as capacity to acquire is in question; is most certainly the crime of the rulers of the state. That the means to such an end are as available as the culture of the soil, or the necessity of labour to that end, is a circumstance most evident. The plea of useful ignorance is not to be tolerated; for it is the boast of all rulers, that their mental culture and qualification give them the right to rule, and that the mass of the people are not in a mental condition to manage their own affairs by the election of representatives for that purpose. The root of all tyranny and oppression, of all social and human ills, is found in the withholding from the masses of each community mental culture, or knowledge that may be conferred on all. To this may be added, the evils arising from a wrong direction, as the consequence of super-

stition, or mistakes about ancient language, customs, and ceremonies, prevailing among, and influencing the actions of, mankind.

That one great scheme for the necessary culture of the human race has been propounded, I find a proof in the foundation of the Christian religion. Not that superstitious resting upon the letter of the Old and New Testament, and the traditions of the Grecian or Roman Church, which now, and for centuries, have made up what is miscalled the Christian Religion: but THAT REVELATION which is embodied in all the mysteries of all the sacred writings, in all the customs, ceremonies, and traditions of all the Churches within or beyond the miscalled Christian era, which reveals nothing contrary to the evident and immutable principles of nature and the relative condition of man; the first and final principle of which is, the eternal necessity of the mental culture of each succeeding generation, since mind is not a heritable property, independent of cultivation, but must, season after season, be sown and planted, nurtured, weeded, pruned, and formed, in each human being.

Looking at the language of the gospel, or God's mystery, and putting an interpretation on that language, which shall become equal to a revelation or a truth, I find the declaration, that a second birth — birth of mind or mental culture, is distinguished from first birth, or birth of body from the parent—is essential to human salvation from evil. I find this declared to be the incarnation of God or Christ in man. I find the word *worship* as a relation between God and man, to be significant of nothing more than *mental culture*, such being its root in all languages, and such being the only sense in which any action upon that word can realise an evident good. I find *prayer* to signify the necessary labour to acquire knowledge. I find the word *repentance*, when etymologically traced to a root, to be of precisely the same meaning;

is applicable to the culture of mind, signifying *reflection, consideration, animadversion*, and, when referable to a conditional future state, as referable only to that better future state of mankind that is to be produced when *all* are made Christians or reasonable men, by due culture, in the acquirement of knowledge. I find the promise of *peace and good-will* among men, which most certainly has not been realised in any place yet called Christendom, to be a promise founded on the reality of Christianity, or of equal knowledge, and all its high accompaniments. The true advent of Christ is only to be historically realised by a necessary state of the human mind. It is reserved for the human race to be the creator of Christ, which is a principle, that of reason or intellect; and not a man, or any other being, independent of that principle. Christ comes from the worship of God, which means, when the words have a meaning, and a natural and rational application, *the best culture that can be made of the human mind, the best action that can be educed from the man.* I find the word *soul* to have no other true meaning than the word *mind*, no other physical origin or existence. It may be made immortal by cultivation; without cultivation, it can be scarcely said to be born,—there is no second birth. The first is the physical birth; the second cultivation, an affair of art, the birth of mind or soul. The Christianity of man is wholly artificial, moral, or the produce of art. Even so have been all superstitious notions and the direful mistakes about Christianity. The kingdom of Heaven must be the moral work of human art, founded upon honesty. It has nothing to do with physics, but in human knowledge of physical powers. It is in the birth of mind alone that virgin birth, or immaculate conception, can be truly imagined. The Pagan Mythos, illustrates this in the birth of Minerva, while the salutation, submission, overshadowing, conception, blessing, and annunciation, or thanksgiving, breeding and birth of Christ, by the Virgin Mary

form but another version of that beautiful mythos, ever pregnant with physical truth and all its moral applications. The miracles and teachings of Christ are: the first, *mythological developments of physical nature;* the second, *the moral duties of human nature.* It is the principle that teaches, and not the example or power of man, by knowledge in the form of a mystery or allegory, or even of Christ in man, to make supernatural changes or appearances. It is the knowledge of the principle in man that teaches the moral duty. The arraignment, condemnation, crucifixion, passion, death, burial, resurrection, and ascension, are but figures of the consequences that follow the labours of reason in seeking to reform the condition of man, of the institutions, churches, and states of society. The moral is purely political, and superstition cannot make a truth of it in any other shape.

Such is not only true Christianity, but such is true Masonry.

Though I still deprecate all secret associations, all oath-makings, or absolute promises, as not necessary to the present welfare of English society, I have, by research, arrived at quite another general view of Masonry, to that which I took on first exposing it in the year 1825, while a prisoner in Dorchester gaol. I then dealt with it as I and others were then dealing with the letter of the Old and New Testaments. Not knowing the spirit of the allegory, I knew nothing more than the historical defects and other improprieties of the letter; that letter which St. Paul, in his Second Epistle to the Corinthians, chap. iii. verse 6, says, *killeth* or leadeth the mind to confusion and destruction, as distinguished in meaning from that spirit, or revelation of the allegory of the New Testament, which *giveth life* or true knowledge. To know the letter, to carry the whole Bible in the memory, is still to be as ignorant as the man who never seen or heard of it, unless there be a knowledge of the spirit, revelation, or the meaning of its allegory; because the

letter of the moral precepts is nothing more than was taught by the philosophers of all nations, who never saw or heard of either Old or New Testament, as recorded in the Bible.

Such also is Masonry. To follow the ritual and routine of all the degrees, to have the language in memory, and to be able m memory, to practise all its required steps, positions, grips, or motions, just amounts to nothing at all, in the making of a true Mason. As with the Bible, the spirit or revelation of the all gory of Masonry is required, both as knowledge and practi e, to make out the character of a real Mason. A true Mason is the same character as a true Christian. That character is formed by the acquisition of all possible knowledge, with the benevolent desire of extending it among the whole human race; that recognises in every man a brother who has need of every other man's good-will and assistance. We have now among those who claim the distinction, neither practical Masons nor practical Christians. All are misled with the delusions of the letter, ritual, or ceremony; none understand the spirit or revelation of the allegory.

Having negatived, in various publications, discourses, and discussions, the assumption that the Bible is a book of historical record, standing prepared to meet any call or challenge upon that head, I affirm it to be an emanation from the ancient mysteries, and precisely similar in its character to the ritual of Masonry. It is a mystery, an allegory, or a series of mysteries and allegories, that requires a revelation. That revelation is not in the book, is not now in any Masonic Lodge; but it should be in the Church, it should be in each Masonic Lodge, it should be in the mind of every man.

It would be nonsense to publish a mystery and revelation together, because the revelation is sufficient to all practicable

purposes without the mystery; but, wherever there is a mystery, in writing or in the ritual of ceremony, there a revelation is essential to be known, as the true meaning of the matter, or nothing useful is known.

The true meaning, then, of the revelation of the mysteries of Judaism, Christianity, and Masonry, is, that man is a creature to be improved by cultivation; that knowledge of things is the source of improvement; and that time is the material to be properly used to that end; labour the means of application: any existing thing an instrument to be worked with and comprehended. Toward the accomplishment of the practice of this revelation, the exhortations of Masonry, as of the Bible, are equally good; but unfortunately for those concerned, the letter or mystery has engaged too much attention—has been made of too much importance—has been ignorantly substituted as the "one thing needful," for the spirit or revelation; the human race has been thereby much damaged, has fallen from a better state, and requires to be raised by the spirit, revelation, knowledge, or better state of mind.

The mind that could construct a mystery developing so much important instruction under the form of an allegory, must have been a higher and better state of mind than that of those who have ignorantly followed the letter or mystery without knowing what it meant, and to whom the spirit or revelation has been wanting. This is evidence of a fall, in the order of generations of the race, from a higher state. The spirit or revelation possessed will carry us back to all those advantages which earlier races must have had, when superstition had no authority, and when science was the pride of man.

As to the history of Masonry, I am not now disposed to limit its existence to any time, nor to confine its origin to any place. Knowing and proving that Christianity was known

as a mystery before the era called Christian, that Judaism finds no resting-place on earth before the time of Alexander of Macedon, except in the conclave of the mysteries; and, seeing that the ritual of Masonry is wholly formed from, or as the Bible mystery, I can as readily believe, that Masonry has truly emanated from the ancient mysteries of Egypt and other countries, as I can so believe of Judaism, Christianity, or the Bible. Indeed, I cannot otherwise account for the present character and existence of Masonry. To believe otherwise, I must believe that which I do not believe, that some one in modern times, or a hundred years ago, has understood the spirit and revelation of the Bible. The two forms of the mystery so coming down, side by side, afford me a proof that there have been none of the devotees of either equal to the understanding of the spirit or revelation. The letter of either is full of superstition, nothing but superstition has been built upon it. There is more in the spirit or revelation. Hence I award to Masonry a rank in antiquity, meaning, and purpose with Judaism, Christianity, or the Bible.

I am not insensible how great is the difficulty to the present general state of mind, in any effort to comprehend this question in the position here taken. It is like every other kind of knowledge, dark and apparently difficult to those who are ignorant—clear and easily comprehended to those who understand. The very language necessary to state the case, is a novelty to the present generation. It is equivalent to the statement of a new science, for which words are, at first, much wanted. It is necessary to know something of mythology and theology to approach the subject. It is necessary to know much of the divinity of ancient history. It is necessary there should be knowledge enough of the physical sciences to raise the individual above the despicable slavery of superstition. Some knowledge of ancient languages

becomes necessary, as the more knowledge of ancient language, the more easily to be comprehended is the science of mystery and revelation, of letter and spirit, of prophecy and interpretation, of theology and gnomology.

The ritual of Masonry, like the Old and New Testaments, has its two-fold lecture on theology and gnomology; the first, a mysterious discourse about God, and the relations of the physical to the moral world; the second, the moral precepts and exhortations of the political and social duties of man toward man. The building of Solomon's temple, which is the gist of Masonry, in its physical allusion, signifies the gaining a knowledge of the physical world; in its moral allusion, signifies the best temple that can be made of the human body, by culture or product of mind. The letter figure, or instruments of the symbolization, just mean nothing at all in relation to the subject of the secret or spirit; thus it is called sacred, mysterious, &c. As practical workmanship in the letter, it is symbolical of the labour of acquiring knowledge. As apparent history of the past, it is the history of principles ascertained, which affect alike all people, at all times in all climes and countries. Hence the spirit of prophecy is most truly founded on the knowledge of those principles, so that every real Jew, real Christian, or real Mason, becomes a prophet, and prophecies most truly in the name of Lord or God;—Lord or God here meaning the knowledge that has been acquired; that knowledge being, to its degree, a picture of the physical or moral power, born, deified, and personified in the man or prophet

In the degrees of Masonry, we begin with the Entered Apprentice, which signifies *a beginning to learn.* Then comes the Fellow-Craft, which signifies *something learnt and applied under the direction of a Master.* The degree of Master implies *a capability to teach* or to *direct instruction.* The Royal Arch completes the philosophic character, and is the acme o

the Masonry of the present Grand Lodge. And all that the Templar degrees of the Christian orders can add, is a new form of the allegory. The Grand Lodge Masonry of the present day is wholly Jewish. But a full understanding of the subject presents the three orders of Judaism, Christianity, and Masonry, as one and the same allegorical scheme for human improvement.

All the particulars of Freemasonry being now laid before the public eye, there remains not the shadow of an excuse or reason why it should be continued as a secret association. The legislature being about to deal with other secret societies, would do well now not again to make an exception of Masonry. And Masonry, now no longer a secret, had better deal with the revelation than the mystery, and devote its united powers to public instruction. Having done for Masonry what I have also done for the Jewish and Christian religions, the Old and New Testaments, shown how it may be made respectable and useful, I seriously propose to the Masonic Lodges, that they allow me to come among them, and openly and publicly to lecture among them on the subject. I cannot consent to go through any of their obligations, because they are neither legal nor moral; but I offer to give a scientific and moral explanation of those principles of Masonry, which are the true revelation of their mysterious language.

My exposure of Freemasonry in 1825 led to its exposure in the United States of America; and a Mason there, of the name of William Morgan, having announced his intention to assist in the work of exposure, was kidnapped, under pretended forms and warrants of law, by his brother Masons, removed from the State of New York to the borders of Canada, near the falls of Niagara, and there most barbarously murdered. This happened in 1826. The States have been for many years much excited upon the subject; a regular warfare has arisen between

Masons and Anti-Masons; — societies of Anti-Masons have been formed; newspapers and magazines started; and many pamphlets and volumes, with much correspondence, published; so that, before the Slavery Question was pressed among them, them, all parties had merged into Masons and Anti-Masons. Several persons were punished for the abduction of Morgan; but the murderers were sheltered by Masonic Lodges, and rescued from justice. This was quite enough to show that Masonry, as consisting of a secret association, or an association with secret oaths and ceremonies, is a political and social evil.

While writing this, I have been informed that individual members of Orange Lodges have smiled at the dissolution of their Lodges, with the observation, that precisely the same association can be carried on under the name of Masonry. This is an evil that secret associations admit. No form of anything of the kind, when secret, can protect itself from abuses; and this is a strong reason why Masonic associations should get rid of their unnecessary oaths, revise their constitutions, and throw themselves open to public inspection and report. There is enough that may be made respectable in Masonry, in the present state of mind and customs, to admit of scrutinising publicity.

The common mistake of the superstitionists, under the name of Jew and Christian, has been to read the Sacred Scriptures as pieces of profane history, instead of understanding them to be fane or temple history, history of universal principles relating to the whole human race, and not a record of the acts of the people of any particular time or country. All such records are distinguished as profane, or something recorded of individual human action, beyond or without the business of the temple, and are further styled uncanonical and apocryphal. Profane history is the truth of human action in particular times and places, and of a particular people. Sacred history is the

Catholic record of principles, for the guidance of mankind through life, not appertaining or confined to any particular people, but presenting the principles of nature, or what is known of God, to the Catholic or universal instruction of the human race. The disposition of the mistaken Jew is to monopolise his portion of the Sacred Scriptures, as a charm or benefit prepared and presented to his people in their sectarian character. The disposition of the nominal Christian, though mistaking, as between sacred and profane history, has latterly been to freely circulate his Sacred Scriptutes, ever to proselyte the Gentiles or people of all nations, and to bring them within the sphere of his imagined benefits. The Christian is, therefore, of the two, the more philanthropic character, in the abstract; though, in his zeal for conversion of mind, or uniformity of creed, he has been practically a most intolerant and furious destructive, which the Jew, in his selfish sense of peculiar and exclusive advantage, with relation to deity, has not been. But this has been the mistake both of Jew and Christian. Reading their Sacred Scriptures, in their true mythological character, receiving the inspiration of their spirit and their truth, understanding what they reveal, the Jew and the Christian become one and the same character, as to the acknowledgment of principles; and originated their first distinctions in the spirit of two rival philosophical sects, the basis of whose philosophy was the same. Under that spirit of distinction, they have sadly persecuted each other, the weaker party being the greater sufferer; and superstition springing up as a weed, where their original philosophy ceased to be cultivated,—the four quarters of the globe have been swamped with human blood, instead of having been cultivated into a paradise. The reign of Christ and the Jewish Messiah, one and the same prince, has still to begin. May it soon begin, and may all be united on sound principles under that reign. The Messiah or Christ, will be the reign of the Logos, or principle of reason among men.

It is then the truth, defensible by physical science, by historical science, and by moral science, that *the Bible, in its theological character, is wholly, independently, entirely, exclusively, a mythological book;* and that, from the name of Adam to the name of Jesus Christ, in the supposed line of Jewish descent, there is not the name of any one human being that has lived and passed the stage of life; every such name being *the name of a principle*, relating to the human condition; and the whole corresponding in character with what we have ignorantly, and contemptuously, because ignorantly, styled the thirty thousand gods and goddesses of the Pagan world.

Christianity was a philosophical improvement on the general mythology of Pagans and Jews, inasmuch as it aspired to the encircling of the whole human race within the influence and reign of the best principles: *a high cultivation of the mind, as the necessary foundation of all that is desirable in manners* Oh! what a fall, from that height down to the present superstition!

Masonry has been more like Judaism, professing the possession of a benefit, which has been *exclusively* held under the guise of secrecy or mystery; but which, had it been better understood, *as a system of morality, veiled in allegory, and illustrated by symbols*, would have been passionately extended to the whole human race

In the first three degrees of Masonry, the *Entered Apprentice, Fellow-Craft*, and *Master*, we find the ceremonies, the symbols, and the language, founded upon the Scriptures of the Old Testament, or wholly Jewish, relating to the building of Solomon's Temple; which, in its relation to human nature, is a figurative allusion to the building up of the temple of the human mind, or, as Josephus describes that temple, "an allegorical picture of all that is known of physical and moral phenomena."

Another meaning signifies a temple to be a convenient

building, containing all the necessary implements, both as to men and things, for the culture of the human mind, of which a Masonic Lodge is an emblem, and should be a reality; and which also should be the practical and applicable character of the building called a Christian Church : thus harmonizing that system which is now mistakenly pregnant and productive of the most bitter dissent; and instructing those sects which profess to hold something important, the true secret, revelation, or meaning of which they know not, and cannot apply to their advantage.

But the inner and more important meaning in which the word *Temple* is to be understood, as *Solomon's Temple, the House of God, Church of Christ, Temple of the Holy Ghost, Kingdom of Heaven,* is the mind of man, cultivated from time to time in the best possible manner, and productive of the best possible effects, making, in fact and truth, a *Temple of Reason.* This is the meaning of the secret, or sacredness, or sacrament of the Scriptures of both Old and New Testament, and the mystery of Masonry. Each and all is one and the same thing as to principle. No such building as Solomon's Temple, according to the literal reading of the Books of Kings and Chronicles in the Bible, was ever raised in that country now called Judea; but the mythological sketch existing, a colony of men, called Jews, under the protection and sanction of the Ptolemies of Egypt, about two thousand years ago, did build a temple on a spot of ground in Syria or Palestine, which was called the Second Temple, and became subject to the fate of all such structures; and at or after the building of that temple, the name of Jerusalem was first given to the city by which it was to be surrounded, and the name of Judea to the district of land that had previously been called Palestine: the former Jerusalem having meant nothing more than a mythological city, as it is explained in the fourth chapter of the Epistle to the Galatians, and in the Book of Revelation, a Jerusalem, or City of Peace yet to be built

In coming to the fourth or fifth, if the Master's Degree be considered one, the Royal Arch Degree becomes a link or step, as between Judaism and Christianity; the Logos or WORD, in relation to Christ, is more distinctively introduced; and the building of the Second Temple, described as the Lord's Temple, which, in relation to Judaism, is meant to signify the Temple of Christianity: the temple of Judaism, as the first in relation to the second, passing under the distinction of a bondage, captivity, absence of freedom, or a temple of the law; a distinction without a real difference arising from the sectarian spirit, as between the nominal Jews and Christians, but made symbolical of the progress of humanity from ignorance to knowledge; and, in the sense of a former fall, from knowledge or observance of the laws of God or nature, to the bad habits of superstition and ignorance.

Masonry has been considered complete in the Royal Arch Degree, and even in the Master's Degree; but the spirit of sectarianism, so difficult to be kept out of human systems of philosophy, has created new degrees, under the distinction of Christian or Cross Degrees, originating the various ancient systems of knighthood, as knights of the various coloured crosses, Knights Templar, Knights of Malta, &c. These degrees of orders of knighthood were certainly at one time engaged in active and cruel warfare with the followers of Mahomet, and were beaten in the end; but there is a higher and moral or mental distinction applicable to the whole fraternity, and that is, the better sense of symbolical philosophy, in which the cross is understood as the great symbol of science; the enemies of the cross, as the tyrants who seek to subdue the mind of man, and subject it to superstition; and the knights, or soldiers of the cross, as the scholars of the earth chivalrously warring with ignorance and superstition, and exposing themselves to all the dangers and sufferings thereon consequent. This view leaves us a true picture of human nature; and as we go on to subdue

superstition, we shall be enabled to make a beautiful development of ancient symbolical mythology, and to unlock and open the correct history of the past with the key of science, or those cross keys of physical and moral science—the keys of life and death, of heaven and hell, the key-stone of Royal Arch Masonry, of which, in the scheme of Christian symbols, St. Peter is the Custos, that rock on which the church of Christ is to be built.

I shall, in this volume, give the order of Knights Templar, as the most prominent order in the cross degrees of Masonry; but shall reserve the multitarious degrees of both Testaments, that have been constructed and observed as portions of Masonry, for the contents of another. The curious reader, in the interim, may find them roughly sketched, if he can obtain that now scarce and much sought work, the twelfth volume of the "Republican;" of the pecuniary value of which, while compiling it in Dorchester gaol, I had not an idea, or I might have made it a source of great profit. It is not now to be purchased, unless with the set of fourteen volumes at five pounds.

The advent of the Jewish Messiah, the advent of Christ, and the advent of a reasonable state of society, in which mystery and superstition shall yield to plain practical science, in the constitution of the human mind, are to be one and the same reality, the moral of the mystery of Judaism, Christianity, and Masonry. If the nominal Jew, Christian, or Mason, aim at, or expect anything else, he will die, deceived through life. It is one of the immutable laws of nature, that no other kind of advent that can save from evil shall happen. This is the key to the mystery of Judaism, of Christianity, and of Masonry. Each party avows mystery in his ceremonies, of which he is morally ignorant; each professes to be waiting for the development of that mystery; and each will never understand and agree with the other without the use of the key I offer.

to unlock the whole of the mysteries, I trace the sacred admission of the principle throughout Masonry, throughout the New Testament, and throughout the Old Testament. The plan of each is 'the proper culture and discipline of the human mind;' and 'get knowledge, get wisdom, get salvation, get liberty,' is the motto, marrow, key, and substance of the whole Deliverance from bondage, from darkness, from ignorance, from evil, is the effort to be made; and Jehovah, Jesus, Lord or Logos (reason), the principle, or help, or means to be sought as necessary to accomplish the end. Man has it all to do for himself; and this he is clearly taught in the Bible, and in the Masonic mystery. He cannot either deserve or obtain it but by qualifying himself.

The revelation of Masonry has been one of the means by which I have been led on to a full revelation of the Judaic and Christian mysteries. The mysteries are all purely of a mythological character. If not so, they are not to be at all understood. So understood, the key or revelation is the reason of science applied to symbolical language. Why the mysteries were invented and followed—why knowledge was so secretly and ceremoniously communicated, is not the question now to be settled. Apologies may be found in the poetic pleasure of similitudes; in the dramatic amusement afforded; in the importance which the lower state of the human mind has ever attached to things with difficulty obtained; in the spirit of tyranny, aristocracy, priestcraft, and sectarianism; in the love of the marvellous, which predominates where human nature is left ignorant; and on many other grounds. I see, with a perfect sight, the whole of the ancient mysteries; and a true revelation of them will, by-and-bye, form a delightful history of the human race, and illuminate that darkness which has been formed in the human mind, by a resting on the letter of some of those mysteries as profane historical fact. That which the enlarged mind of ancient genius could symbolize

by virtue of its inspiration, as the history of principles incident to human existence, under the form of united similitudes of physical and moral nature, well suited to man's instruction, when understood, has, by erring ignorance, guided by cunning, deceitful, and plunderiing priestcraft, been adopted as a literal history of the human race, and a record of all its actions. The mistake has been the same, as if any other poetic or mythological picture had been taken for the reality, instead of the spirit or principle of an existence; as if Venus had embodied all the love, and Mars all the spirit of war that has existed in the human world; instead of understanding that Venus is a name given to that principle of love which is diffused through human life; and Mars a name for the evil spirit of war which, lamentably, has too much prevailed, and has been too much encouraged by human beings so erring and misled. As Minerva was a name given to the principle of wisdom, insufficiently scattered in the human character, miraculously born from, and immaculately conceived in the brain of Jupiter; so precisely is the whole character and history of Jesus Christ, the only-begotten but not made Son of God. In the latter case, the instrumentality of the Virgin does not change the spirit of the Mythos. The whole mythological family, of every nation, will be found true to nature, in the delineation or revelation of principle. And this is all that is necessary to be learnt by those who meddle with ancient writings and symbols. In so meddling, we deal with the poetry, pageantry, and customs of ancient men, who, we should ever remember, lived on the same planet as we live on, and saw the same external and internal things only which we now see, having no other existences about them than those we now have, on and of which to construct their language. I see and prophesy, that this general view of the mythological, theological, or mysterious subject, is the only one

that can make a brotherhood of the human race, by leading them to truth.

In standing forward as the harbinger or prophet of this the greatest of all the advents that have yet blessed the human race, it must be seen that I stand clear of all bad motive, and have sufficiently studied the current of human nature in society, so as not to delude myself with any hope of a living reward, or any thing beyond that memorial *stone* hereafter, which is commonly the useful man's substitute for the want of *bread* here. I have passed through all the defects of Superstition, of Deism, of Atheism, of Materialism; I renounce all such names and distinctions, as far as they make systems in the mind. I hate secrecy, abhor concealment of knowledge, and have so far studied as to know that *man is born ignorant, and has need of mental culture*, that *knowledge is his one thing needful:* that it is criminal to withhold any kind of knowledge, in its due season for use, from any human being; assured, that nothing but a near approach to an equality of knowledge can be a near approach to an equality of high condition for the human race, to all that they have called coming peace, goodwill, and paradise. I see a plan for this approach to an equality of knowledge in the mythological rudiments of the Christian scheme, and without wishing to be thought at all alike in character with those who have wrongfully usurped the title, I declare myself to be in reality *a Christian*, free from superstition, the cultivator of science not to be monopolised, but to be extended to all who can receive it. In that same sense, I am a Mason; in the same, a Jew. A name has never formed the basis of brotherhood, it must be sought in the extended knowledge of the necessary principle. It is *not person, but principle*, that we ought to study. It is not a history of the human race that can serve us; but a history of the principles that have led it to good or to evil; and this is what the Bible,

and all other mythological books and mysteries, were alike teach.

In this spirit, and with this knowledge, I call upon Masons to take me by the hand, and to make their association of more importance than they have yet made it. Let them not wait to be disbanded by the Legislature, as a useless and mischievous association; but let them anticipate the spirit of a coming age, and assist me in the union of all the mysteries, by this one great revelation of universal application. Our *grip* shall be the sign of wisdom; our *word* shall become a quickening spirit; and we shall realize the old masonic sentiment of (intellectually) *setting the world on fire*. The deluge of mystery has not only overwhelmed Babylon, but Egypt, Greece, Rome, and will, if we do not light up the spirit of revelation in time, most assuredly overthrow this British nation. It is even now in danger, from the dissension of its internal mysteries, of becoming an easy prey to some more barbarously mysterious power. Thus fell Babylon, Egypt, Jerusalem, Greece, Rome, and why not Britain, if Britain retain those seeds of disease and weakness? Tell me not, that the safety of a country is in its superstition, or in its secret and mysterious bands; I know it to be safe only, where knowledge is dispersing its superstition and mysteries, in a submission to, and a unity of sentiment founded upon, that knowledge. If the bigot will not yield to reason, he will be sure to draw the sword of civil war, or, traitor-like, call in a foreign aid to further his wickedness or madness. This has been every where the case; this is what is taught by the moral of the mysterious death of Hiram Abiff, and of Jesus Christ; and this it will be well that we rightly comprehend, in due season. to save our country, and leave a land to our posterity. To get rid of the mysteries, will be to make a holy land of every country. This is revelation.

The spirit of the warfare among the cross degrees of Masonry, means a warfare with superstition and mystery. The

meaning of the church militant is lost to those who have made a mystery of Christianity, without retaining the revelation. The church militant is the church of people fighting against error, mystery, superstition, idolatry, with no other weapon than revelation, knowledge, reason, where that is sharp enough. The sword of steel should never be used but on the defensive. I claim the distinction of having been the best and most enduring soldier of Jesus Christ, that the church has produced within these last fifteen hundred years, a true and trusty Knight Templar, using the right weapons in the right way.

I read, in the year 1834, from the Knight Templar and Masonic tomb-stones, in the ruins of the Chapel of Holyrood-House, at Edinburgh, that Masonry has been a pure, though mysterious, descent from the ancient mysteries; retained in letter, practised in ceremony, but not understood in revelation. In the Antiquarian Museum of that city, I saw specimens of the cross, dug up in Scotland, that were wreathed as symbols of science, and evidently older than the Christian era. I saw the rude pulpit of John Knox, and lamented that such a fanatical brute had ever gained power in Scotland, to make the ceremony of mystery more fanatically mysterious and mischievous. I saw a brighter past in Scotland, than the whisky-spirit of the present devotion to mystery will allow to be recovered through a long future. The late lamented O'Brien has in his "Essay on the Round Towers," shown as much of Ireland; and died a lamentable instance of genius smothered and murdered by ignorant and wicked mystery. I either inherited or prepared a set of nerves suitable to the task I had to perform, and the persecution to be endured. Ten years of imprisonment have not destroyed me. Retiring from the murky, deathly atmosphere of the London winter, I feel as young and as spirited as ever. I will continue the fight, and will not be killed, while a "crust and Christ" can be found.

The difficulty I feel in making progress is, that learned im-

posters shrink from discussion, and abuse the ignorance which they rule, by calumniating the honesty and courage that, with more learning, seeks to instruct. The position which I take with every man is, a desire to instruct him, or to be instructed by him. If any other view be taken of my character, it stands misrepresented. In assailing what I have discovered to be superstition, I have, from time to time, used what I have felt to be the most powerful weapons. If I have varied the use of my weapons it has been from no other motive than to work more effectually. I have learnt to think with Paine, that falsehood is not entitled to complaisance; and I have most conscientiously spurned all acquaintance with hypocrisy, wickedness, and unsteadiness of character. That I have made more enemies than friends, I am well-informed, by painful experience; for I have found ignorance and hypocrisy to be the rulers of the world. But that I have found some most valuable friends, sustaining, satisfying, sympathising, cheering, that have made me feel life worth preserving, and man in general as worthy of the struggle I have made for his better future welfare, it would not only be ingratitude in me to deny; but I cannot do so, as I almost daily enjoy the company of a few such characters.

The true secret of universal brotherhood must be in equality of knowledge, and honesty of its application. All other pretence is trick, deceit, and inefficiency.—Masonry, in its mysterious ceremony, makes this pretence; but it is a failure, every where a failure, in relation to universality. And it is only by construing the spirit of Masonry to mean a universal equality of knowledge, that its profession of brotherhood can be sustained.

The field of ancient science, which a true knowledge of mythology opens to our view, is the only redemption we have from present superstition. Strong minds, by their own scientific perceptions, may see through superstition; but the multi

tude of this day is not strong of mind, and wants careful direction to abate its fears, to appease its alarms, and to unfold to its understanding the realities of past, present, and future. Let the Synagogue, the Church, and the Masonic Lodge, become schools for that purpose. Let mystery be sunk by science, and imposture by honesty, that a bleeding and starving world may have some hope of better state in the future of this; instead of being cheated into contentment with ignorance and misery here, under the delusion of attaining happiness hereafter. The immediate present and to-morrow, is that which it becomes man to be earnestly providing for.

This, my playing Knight Templars, is making up the character of a real Christian soldier; and I hope to see and to say—CONSUMMATUM EST.

THE TAU AND THE CROSS.

The Tau is a figure constructed of five lines, thus, and is considered an important emblem or badge in Royal Arch-Masonry. It is also styled a Triple Tau, or Triple Cross; the Tau of the Greek being like the of the Egyptian, Roman, or English alphabet. There were other forms of the Cross. One was the Crux Ansata, thus ; another tripled, thus ; In some, there were circles attached to each end thus and thus ; a cross within a circle, thus . The Roman , or Cross of St. Andrew; the Cross Keys of St. Peter, and all the varied figures of the Cross, found in Heraldry, are symbols of science, or keys of mystery. In every recorded mythology or religion, one or the other form of the Cross has been adopted; and from the most ancient Phallic ceremonies and processions, down to the superstition of the present day, it has been the immediate symbol worshipped

Life may be said to have two departments, or to be of two distinct kinds—the physical and the moral; the sensual and the intellectual; the latter growing out of, and being closely intertwined with, the other. Superstition has inverted the order, and made the latter the creative power of the former; the intellectual of the sensual, or the moral of the physical. This is the grand mistake! All the evidences of nature are to the contrary, and leave to man the spirit of liberty, choice in many circumstances—a soul, reason, Christ, and moral responsibility: while the former is the doctrine of fatality, carried through both the physical and moral world, leaving man no spirit of liberty, no choice, no soul, no reason, no Christ; a mere helpless, useless, predestinated or fatal creature, without moral responsibility: for if a superior, immutable, intellectual power has designed, that power is alone responsible for what happens. Such a doctrine is the invention or mistake of man, and has no warrant in science. It is a mistake made about the ancient mythology. In reasoning from what we know, we cannot reach a knowledge of anything of an intellectual character preceding or equal to physical power. Intellectual power is human art, applied to the varying or extension of effects by other combinations of physical causes, than those which physical nature presents to us. I maintain, that no true science or morality can be taught on any other general ground.

The science of symbols teaches us, that the same symbols may be made or meant to represent the two departments of life. For instance; the great order of creation and preservation is, both physically and morally, of a generative kind. The Cross, in varied figures, might have been, as it has been, made to represent both departments; the physical, as the first principle—the moral or intellectual, as the second principle of life; the first and second birth of the New Testament. Then, as an emblem, the figure or symbol may be made an instrument for abuse in the indulgence of sensual excesses, as

it has by mistake been made an instrument of abuse in in superstitious or devotional excesses. It may even be abused in intellectual excesses, which often endanger the physical organization, and lead to insanity. This will account for all the various abuses, uses, and views that have been made and taken of mythological symbols. Human nature may and does use and abuse every thing that can be subjected to its sphere of action; and the only remedy available and applicable, is proper intellectual culture, which is the true and best religion—the best pastime, the best filling up of the hours of life not required in sleep, in the cultivation of the earth, and preparation of other necessary comforts. The grand question for man to solve is, *how can the time of human life be best spent?*

The *Triple Tau* has been adopted by the Jewish, or Old Testament order of Masonry; the *Cross*, by the Christian, or New Testament order. In original meaning and general application, they are one and the same symbol of science, denoting what is known of physics by the intellectual or moral, whatever addition can be made to that knowledge. Here we see also the union of principle in Judaism and Christianity. And how appropriate is the symbol of a *key* or *cross* to the unlocking, not only of those mysteries which scientific men have constructed in language; but also *that knowledge*, or *the search of it*, is the key wherewith to unlock all the mysteries of physical nature; which are mysteries as far as we are ignorant, but which cease to be mysteries as we acquire knowledge. Knowledge is *the one thing needful;* the *lost word* sought in Masonry; but truly as superstition misdirected the human mind, and caused a fall from the ancient knowledge possessed and signified by symbols. Let all go in pursuit of knowledge, and thus harmonize human dissent and its evil consequences. Men agree in and teach whatever they know: they dissent only where both parties are ignorant, and neither can explain the mystery of ancient language and symbols.

As we see that the Cross is a symbol of science, we reach the grand *denouement* of the meaning of the conversion of Constantine, the Roman Emperor. The story goes, and is told in the Cross-degrees of Masonry, that Constantine saw a figure of the cross in the heavens, with an inscription, *In hoc signo vinces: By this sign or symbol, thou shalt overcome;* and that this sight converted him from Paganism to Christianity. We now see that the Cross was originally a Pagan symbol, and could have been nothing new to Constantine. The moral of it, as here presented in the name of Constantine is, that, *by science man may overcome all the difficulties that wait on his ignorance.* This, if any, was the discovery or development to the mind of Constantine. And this was the truth so desirable to be known by all men. The Christian religion was introduced in this way, and carried on by symbols. Ancient ecclesiastical history is full of them. Here we have a wheel within a wheel, as to the cross and inscription said to have been seen by Constantine in the heavens. Not only is the phrase, *In hoc signo vinces*, most strictly applicable to the power of knowledge or reason; but in the initials of the words, we have the celebrated I. H. S., which the Latin Fathers translated, *Jesus Hominum Salvator*, or Jesus the Saviour of man; but which is traced to the Pagan altars of Bacchus, as a Greek inscription of the letters *Iota*, *Eta*, *Sigma*, signifying *Yes*, or Saviour. In the inscription of the Cross, as said to have been seen by Constantine, we have only to take up and add the initial of *vinces*, and we make the Latin *Jesu*. It is thus the whole thing called the Christian religion, throughout its nomenclature, has been constructed: this is what it is in principle; and nothing of it as it has been read according to the letter, as a piece of profane history, has been true. The name of *Jesus* is found to be a Pagan name, or the Greek for *Saviour;* as *Christ* has also a root in the Greek language signifying *Anointed*. Jesus Christ, the Saviour Anointed, that is, chosen by mankind: in which,

in the rendering, that the salvation consists of knowledge or reason, none better can be found to be adopted or anointed Here is nothing peculiarly of Jewish origin; but of Grecian deduction, corresponding precisely with the parallel Mythos of Prometheus bound and unbound. All books and epistles denominated Christian, have come down to us from the Greek language. We cannot trace one of them into the Hebrew language, or that of the Jews, though we can trace the principle upon which the Mythos is constructed into Persia, Hindostan, and among every anciently known people from the Hindoo to the Druids of this island. The Jews have the same Mythos in their Jehovah, Moses, David, &c. It is the Mythos Logos, the mysterious power of reason or intellect in the human being, emanating from the mysterious or unknown power of the physical universe.

Modern, self-styled Masons have played with the symbols of this mysterious science without understanding, and consequently without making of it any useful application: they have, in fact, used it to their injury. The same may be said of modern, self-styled Christians and Jews. A full development of this mistake is now, for the first time, made known, and I invite to its aid the criticism and discussion of all existing talent. Let it not be considered as anything of mine; but let it be examined as if it had an anonymous author.

Through ignorance of its mystery, many defects and anachronisms have crept into the ceremonies of Modern Masonry. Without having seen the interior of a Masonic Lodge, I could correct them, by virtue of my knowledge of the true Masonic Science. I have done so in the Royal Arch Degree accompanying this introduction, as I had to make it up from many varying forms used in this country and in America. In my present edition of the Royal Arch Degree, there is nothing out of order, and nothing that is valued, omitted.

As my pursuit of Masonic Science is closely coincident with

my general warfare with superstition, further elucidations of the subject may be expected from me; but I should prefer to send them forth in the shape and practice of Lectures among Masons, as some preparatory initiation, by education somewhere, is essential to the full understanding of the mythological matter.

I have, among my Masonic illustrations, many definitions of the Tau, such as that it means—T. H. or Templum Hierosolyma, Temple of Jerusalem; that it means a treasure, or a place in which the treasure is deposited. These are but symbolical meanings of the symbol. The true literal and moral meaning is the key to science, or the diving of the intellectual power into the physical mysteries and thus obtaining revelation. It has been described as the Nilometre, an instrument by which the waters of the Nile, at their overflowing, were measured. As T. upon H. it may be defined as the cross upon the name of Jehovah, or the mystical union between the Father and the Son, the letter H representing Jehovah, or the Father. This would be still but a symbol or mystery; and what we want is the revelation of the mystery, which we can only find in reading it as a symbol of science.

That man is physically born ignorant, and has need of intellectual cultivation, is the root and foundation of all useful knowledge. Superstition has smothered for a time this the first necessary item of knowledge. It must be redeemed before human society can recover its lost position. We have in the church and its property all the machinery necessary wherewith to re-commence the suspended task; and as the property is a public one belonging to the whole people, there can be no ground of exclusion or want of qualification because of poverty. It is the fallacious boast in the ceremony of Masonry, that it may be obtained without money. The candidate is deprived of every thing valuable, and received only as a figure of humility; as a picture of the human mind proceeding from ignorance to knowledge

A thorough series of Masonry should represent the creation of the earth, &c.; of man and woman, by the Logos or Jenovah; the disposition of Jehovah, that man should be happy as the cultivator of the soil; the possession of the Garden of Eden; the loss of that possession; the slaying of Abel by Cain; the building of the Tower of Babel; the confusion of tongues and dispersion of the people; the bondage in Egypt; an Exodus from that bondage; the passing of the Red Sea; giving the law from Mount Sinai;* sojourn in the wilderness; the gaining possession of a holy or fruitful land; building a temple in the city of Jerusalem; the loss or destruction of that temple and city; the captivity in Babylon; the restoration from that captivity; the re-building of the temple and city; the advent of Jesus Christ, as a new incarnation of the Logos; the persecution and crucifixion of that incarnation; its death and burial, resurrection and ascension; the apostolic preaching of the gospel for the institution of Christianity, and its effect on mankind; the invasion of the Holy Landby infidels; the combined efforts of Christians to expel them; the varying success of that effort; final triumph according to the prophecies.

The present practised system of Mystery embodies all these subjects, without proper order and arrangement, and without sufficient instruction as to its mythological character. Neglects, mistakes, and want of written documents have thrown the whole into a medley. The dramatic arrangement of the contents of the Bible is a perfect picture of the struggles and mishaps of human nature; and the promised happy future is

* A modern traveller through Egypt and the surrounding desert informs me, that Mount Sinai is the theatre of one of the most powerful echoes known on the earth, and singularly adapted for any kind of divine or priestly imposition upon an ignorant people. I do not remember that any other traveller has noticed this echo. This gentleman is about to publish his travels, with some new illustrations by geological data of the creation of the earth.

the conditional promise of purification by the aid of Christ, the Logos or practical reason in the race. The mistaken use is to treat it as profane history, and not to receive it as a warning example in the statement of principles. To the purpose of any theological instruction, it is not necessary that the details be literally true as profane history. It partakes of the character of novel or other dramatic writing, of instruction as to character and principles by fiction, which to this day is received and most read as the most agreeable and satisfactory style of writing. Our present public mind cares very little about simple, common-place, practical truths. Human nature seems to crave mystery; to be fond of riddles and the marvellous; and, doubtless, it was ever so, and so provided for in the Bible and other mythological and dramatic books—so provided for in Masonry.

RICHARD CARLILE.

MANUAL OF FREEMASONRY.

PART II.

CEREMONY OF INITIATION AND INSTALLATION FOR THE CHAIR.

IN THE

PAST MASTER'S DEGREE.

BEFORE proceeding to an exaltation in the Royal Arch, the candidate must have been initiated in the degree called *Past Master*, which is also necessary as a qualification for the chair in Craft Masonry.

The candidate is proposed or balloted for as in the Master's Degree. The officers are the same, and the lodge is opened and closed in nearly the same manner. When the candidate is proposed for the chair, he is first obligated by kneeling on both knees, laying both hands on the Bible covered by the square and compasses, and takes the following oath :—

"I, A, B., of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge of Past Master Masons, do hereby and hereon most solemnly and sincerely promise and swear, that I will not divulge the secrets of a Past Master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother or brethren, or within the body of a just and lawfully constituted Lodge of Past Master Masons, and not unto him or unto them, whom I shall hear so to be ; but unto him, and them only, whom I shall find

so to be, after strict trial, examination or, lawful information, under no less a penalty, in addition to all former obligations, of having my hands lopped off at the wrist: so help me God, and keep me steadfast to this my lawful obligation as a Past Master Mason."—(*The Bible to be kissed four times.*)

The candidate is raised from his knees, with the grip of a Past Master, and is intrusted with the grip, word, and signs. The grip is to grasp the brother with the Master's grip, and then extend the grip above the elbow with both hands. The word is Giblum, with some Chibbelum. The first sign is to place the thumb of the right hand perpendicular on the lips, with the fingers clenched. In some lodges there is a second sign, which is to extend the right arm at length, in a right line, with the thumb and finger appearing to hold the plumb-line. The obligated candidate is then placed in the chair, and the brethren salute the new Worshipful Master with the proper sign, and the late Worshipful Master presents him with the various implements of the order, thus addressing him:—

Worshipful Master, I now present you with the following implements of our profession, which are emblematical of our conduct in life.

First.—The *Holy Writings*, those records of Masonic Light, will guide you to all truth; you may learn from them how to form your own body into a temple of happiness, learning to practise the whole duty of man.

Second.—The *Square*, as a figure, teaches the regulation of our actions by rule and line, and how we should harmonize our conduct by the prescriptions of virtue.

Third.—The *Compasses*, as a figure, teaches us to limit our desires in every station; thus rising to eminence by merit, we live respected and die regretted.

Fourth.—The *Rule* or *Gauge* directs that we should carefully measure our duties, press forward in the path of morality, and not swerve from the dictates of conscience.

Fifth.—The *Line* teaches the criteria of moral rectitude, that we should avoid dissimulation in conversation and action, and seek the path that leads to immortality.

Sixth.—I present you with the *Gavel*, an instrument with ch I presume you are already too well acquainted to need illustration

(*When the Master Mason takes this degree in order to preside over a Craft Lodge, he is presented with the "Book of Constitutions," to make known in the lodge; and, lastly, the "Bye-Laws" of the Lodge are placed in his hands, which he is charged to see carefully and punctually executed.*)

The lodge is then closed, unless the following lecture be introduced:—

LECTURE.

Q. How were you made a Past Master?

A. In the character of a Master Mason.

Q. What procured you admission?

A. The knocks and word of a Master Mason.

Q. In what manner were you then dealt with?

A. I was conducted in the usual form to receive the obligation.

Q. In what manner were you placed to receive the obligation?

A. Upon both my knees, my hands upon the Holy Bible, square, and compasses.

Q. What was the reason of this peculiar position?

A. As my hands had been instrumental in duly executing the noblest parts of operative masonry, placing them on the Holy Bible, strongly figured to my mind that God's word was to be the standard of every operation in my future life, that I might thereby arrive at the summit of masonry, by passing through the speculative degree of this mortal life, to that glorious and celestial lodge, where the grand password of the Almighty Architect will procure us admission, and with whom, peace, order, and harmony will eternally reign.

Q. Can you repeat the obligation;

A. Yes. (See obligation.)

Q. How did you confirm it?

A. With my lips four times on the Holy Bible.

Q. In what manner were you raised?

A. By the grip of a Past Master.

Q. Will you advance and give it to me with the signs. (*This is done.*)

Q. In what manner did you enter the lodge of a P Master?

A. Upon four points of geometry, formed by the square and compasses united; and the letter G in the centre.

Q. Why were you initiated in this manner?

A. Because the compasses are the principal instrument belonging to the Master Mason; and the two points elevated above the points of the square denoted, that I had arrived at the summit of operative masonry. The letter G in the centre was the proper passport, that being the initial of the password of this degree, signifying a Mason that is master of his profession.

Q. Can you communicate the chief word and its signification?

A. Giblum or Chibbelum. It means a workman who is master of his profession; but more especially alluding to the excellency of his sculpture, in the stone-work of Solomon's Temple.

Q. Where were you placed after your obligation?

A. After circumscribing the lodge by the Right Worshipful Master's command, from east to west, I was placed in the chair as a Past Master, to prove to all the brothers then present, that I was eligible to act in future, to superintend this order.

Q. What was next said to you?

A. I was presented, *First*, with the Holy Writings: *Second*, the Square: *Third*, the Compasses: *Fourth*, the Rule or Gauge: *Fifth*, the Line: *Sixth*, the Gavel: *Lastly*, the Book of Constitutions and the Bye-Laws; on all of which I was admonished.

Q. Can you repeat the admonition on the *Holy Writings?*

A. I was admonished that they were records of Masonic Light, and would guide me to all truth; that I may learn from them how to form my own body into a temple of happiness, by reducing to practice the whole duty of man.

Q. Can you repeat the admonition delivered with the *Square?*

A. That the *Square* was a figure which taught the regulation of our actions by rule and line, and how we should harmonize our conduct by the prescriptions of virtue.

Q. Will you give the admonition on the *Compasses?*

A. The *Compasses*, as a figure, teach us to limit our desires in every station, thus rising to eminence by merit, we live respected and die regretted.

Q. What was said of the *Rule* or *Gauge?*

A. The *Rule* or *Gauge* directs that we should carefully measure our duties, press forward in the path of morality, and not swerve from the dictates of conscience.

Q. Was anything said of the *Line?*

A. The *Line* teaches the criterion of moral rectitude, that we should avoid dissimulation in conversation and action, and seek the path that leads to immortality.

A DESCRIPTION

OF

ROYAL ARCH MASONRY.

The Masons of this degree are called *Companions*, and when assembled a *Chapter*. They are so arranged, as to form the figure of an arch. There are nine officers. Zerubbabel, as Prince; Haggai, as Prophet; Jeshua, as High Priest; the three principal officers, or High Chiefs, form the key-stones of the arch. Principal, Senior, and Junior Sojourners form the basis. Ezra and Nehemiah, Senior and Junior Scribes, one on each side; Janitor or Tyler without the door. The Companions assembled make up the sides of the arch, representing Jachin and Boaz, the pillars of Solomon's Temple. In the front of the Principals stands an altar, on which are the initials of the names of Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abiff. When convenient, an organ should be in the Chapter Rooms. A Chapter is considered a type of the Sanhedrim of the Jews

TO OPEN A CHAPTER.

The principal officers having robed, and taken their sceptres, all take their stations in the Arch.

Zerubbabel, as Prince, thus addresses them:—

Companions assist me to open the chapter. Companion Junior Sojourner, what is the chief and constant care of every Royal Arch Mason?

J. S. To prove the chapter properly tiled.

Z. See that duty done.

(*The Junior Sojourner gives one knock on the door, which is answered from without by the Janitor, and then says*)—Most Excellent, the chapter is properly tiled.

Z. Companion Junior Sojourner, your duty in the chapter?

J. S. To guard the First Veil, and to allow none to enter but

those who are in possession of all pass-words, signs, and tokens thereunto belonging; and not then without first acquainting the Senior Sojourner.

Z. Companion Senior Sojourner. your duty in the chapter

S. S. To guard the Second Veil, and to allow none to enter but those who are in possession of all pass-words, signs, and tokens thereunto belonging; and not then without first acquainting the Principal Sojourner.

Z. Companion Principal Sojourner, your duty in the chapter?

P. S. To guard the Third Veil, and to allow none to enter but those who are in possession of all pass-words, signs, and tokens thereunto belonging; and not then without first acquainting the principals.

Z. Companion Ezra, your duty in the chapter?

E. To register all records, Acts, laws, and transactions, for the general good of the chapter.

Z. Companion Nehemiah, your duty in the chapter?

N. To aid and assist Companion Ezra in his duty, and to introduce all candidates for exaltation.

Z. Companion Jeshua, your duty in the chapter?

J. To aid and assist in carrying on the Lord's works.

Z. Companion Haggai, your duty in the chapter?

J. To aid and assist in completing the Lord's works.

Z. Companions, let us pray:—O God, thou Great and Grand Architect of the Universe, Grand Prince, causer of all existence, at thy word the pillars of the sky were raised, and its beauteous arches formed. Thy breath kindled the stars, adorned the moon with silver rays, and gave the sun its resplendent lustre. We are assembled in thy great name to acknowledge thy power, thy wisdom, and thy goodness, and to implore thy blessing. We pray thee, O Gracious God, to bless us in our undertaking through life for this great end. Endue us with a competence of thy most holy spirit, that we may be enabled to trace thee out in all thy wonderful works, as far as it is agreeable to thy divine will, that thy praises may resound with the fervent love of thy creatures from pole to pole; and rebound from the vaulted canopy of the heavens, through universal nature. Grant this, O God, Amen.

Z. In the beginning was the *word*.
H. And the *word* was with God.
J. And the *word* was god.

Z. Companions, Principals, what are the great attributes of these mysterious words?

H. Omniscience.

J. Omnipotence.

Z. Omnipresence. To the all-wise, all-powerful, and all-present Being, around whose throne may we hereafter encircle.

Z. Most excellent Haggai, from whence came you?

H. From Babylon.

Z. Most excellent Jeshua, where are you going?

J. To Jerusalem.

Z. Most excellent chiefs, why leave you Babylon to go to Jerusalem?

H. To assist in rebuilding the second temple, and to endeavour to obtain the sacred word.

Z. Let us celebrate this grand design (which is done as follows):—

The three principals and each three companions form the triangles, and each of the three takes his left-hand companion by the right-hand wrist, and his right-hand companion by the left-hand wrist forming two distinct triangles with the hands, and a triangle with their right feet, amounting to a triple triangle, and then pronounce the following words, each taking a line in turn:—

As we three did agree,
In peace, love, and unity,
The *sacred word* to keep;
So we three do agree,
In peace, love, and unity,
The *sacred word* to search;
Until we three,
Or three such as we, shall agree,
This Royal Arch Chapter to close.

The right hands, still joined as a triangle, are raised as high as possible, and the word JAO-BUL-ON, given at low breath in syllables in the following order, so that each companion has to pronounce the whole word:—

1st	2nd.	3rd.
Jao	Bul	On
—	Jao	Bul
On	—	Jao
Bul	On	—

Z. Companions, is the *word* correct?

On each set replying in the affirmative, Z. gives five knocks, and declares the chapter duly opened. The J. S. gives the five knocks on the door, and is answered from without by the five knocks from the Janitor. The companions then take their seats.

Z. Companion Ezra, you will read the minutes of the last chapter.

(*This being done, Z. inquires if any companion has anything to propose.*) If there be no candidate for exaltation, the following charge, or lecture, or both, are delivered:—

THE CHARGE.

Companions, the masonic system exhibits a stupendous and beautiful fabric, founded on universal wisdom, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion or knowledge; concentrating as it were into one body their just tenets, unincumbered with the disputable peculiarities of any sect or persuasion. This system originated in the earliest of ages, and among the wisest of men. But it is to be lamented, that to the desponding suggestions of some of the weaker minds among our own fraternity, the prejudices of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of masonry are futile, its doctrines inefficient. To this assertion, indeed, they give, by their own misconduct, a semblance of truth, as we fail to discern that they are made wiser or better men by their admission to our mysteries.

Companions, I need not tell you, that nature alone can provide us with the ground of wisdom; but masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth. Therefore, to dispel the clouds of ignorance, so inauspicious to the noble purposes of our order

and to hold forth a moral whereby we may see the power and greatness of the all-wise Disposer of events, the Royal. Arch Degree gives us an ample field for discussion, by which we are shown, in the sad experience of the once favourite people of God, a lesson, how to conduct ourselves in every situation of our existence; and that when fortune, affluence, sickness, or adversity attend us, we ought never to lose sight of the source from whence it came, always remembering that the power which gave is also a power to take away. Having in itself this grand moral, which ought to be cultivated by every man among us—'to do unto others as we would wish to be done by:' and it is the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, as companions, so study virtue, as to hand down to posterity a name unspotted by vice, and worthy of imitation.

TO CLOSE A CHAPTER.

Z. (*Knocks to order, and says*): Companion Junior Sojourner, the constant care of a Royal Arch Mason?

J. S. To prove the chapter tiled

Z. Let that duty be done.

(*The J. S. gives the five knocks, which are answered from without by five from the Janitor.*)

J. S. (*With the penal sign.*) Most Excellent, the chapter is close tiled.

Z. (*Gives the five knocks and says*): Companions, assist me to close this Royal Arch Chapter

The chiefs, sojourners, and companions form into threes, join hands and feet, give the word, as at opening, and pronounce as follows:—

As we three did agree,
In peace, love, and unity,
The *sacred word* to keep;
So we three do agree,
In peace, love, and unity,
The *sacred word* to keep;
Until we three,
Or three such as we, shall agree.
This Royal Arch Chapter to open.

Zerubbabel, Junior Sojourner, and Janitor, give the five knocks, and the Prince declares the chapter closed.

Some chapters close in this short way:—The companions, scribes, and sojourners stand round the floor-cloth, exhibiting the penal sign. The three principals form a triangle, each holding to the Bible. They salute the book, and pass it round for each person present to do the same. Then they form the grand triangle, and say:—We three do agree, this Royal Arch Chapter to close, and, in love and unity, the sacred word of a Royal Arch Mason to keep, and not to reveal it to any one in the world, unless it be, when three, such as we, do meet and agree, a Royal Arch Chapter to open.

THE EXALTATION.

The candidate for exaltation having been ballotted for and approved, is conducted by the Junior Scribe to the door. Four knocks are given by the Janitor.

The Junior Sojourner, within, says: Most Excellent Zerubbabel, a report (*making the penal sign.*)

Z. See who wants admission.

J. S. (*Opening the door.*) Who comes there?

Brother N——, who has duly and truly served his time as an Entered Apprentice, passed the degree of a Fellow-Craft, and has been, in due time, raised to the sublime degree of a Master Mason, upon the five points of fellowship, with the respective signs, words, and pass-words thereunto belonging; and, lastly, having been duly elected master of a lodge of Master Masons, installed in the chair and intrusted with the grip and word, the sign and salutation of a Past Master, now presents himself, properly prepared, for admission into this chapter, and for exaltation into the sublime degree of Royal Arch Masonry.

J. S. Halt, while I make due report.—(*He repeats the application to Zerubbabel.*)

Z. Companions, is it your wish that Brother N—— be admitted?

C. It is, most excellent.

Z. Companion Junior Sojourner, is he in possession of requisite particulars, and properly prepared?

J. S. To the best of my knowledge, most excellent.

Z. Let the candidate be admitted in due form. (*The form is to pass the candidate under an arch made by the companions holding their rods so as to resemble a Gothic arch. He, is placed in the west.*) Brother N——, we understand that you seek preferment in our order; but, before you can be admitted, we must first ascertain whether you voluntarily offer yourself for the mysteries of this exalted degree?

Br. N. I do.

Z. We must also further ascertain, whether you are properly qualified to receive the mysteries of this exalted degree.

The High Priest Jeshua advances, orders him to kneel, and thus prays:—

Almighty God, who art the sole Architect of the Universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down, we pray thee, at this time, in a more peculiar manner, on this thy servant, and henceforth crown him with every blessing from thine inexhaustible store. But, above all, give him grace to consider well his present undertaking, that he may neither proceed therein lightly, nor recede from it dishonourably; but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out thy great and glorious works, for promoting thy honour and glory, for the benefit of the whole creation and his own eternal welfare. So mote it be.

Brother N—— is then led to the altar, where the Prophet Haggai receives him, exhorts him on the solemn nature of his situation, and apprises him that he now stands before a representation of the Grand Sanhedrim, or famous court of Judicature among the ancient Jews.

The High Priest here reads the second chapter of the book of Proverbs:—

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He

layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the path of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it, But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

OBLIGATION

Zerubbabel then administers the obligation.

"I, A. B., of my own free will and accord, in the presence of the Grand Architect of the Universe, and this Chapter of Royal Arch Masons, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this degree to any of an inferior degree, or to any one except he be a true and lawful Companion Royal Arch Mason, or within the body of a just and legally constituted chapter, under the penalty of having the crown of my skull struck off, in addition to all my former penalties. So help me God, and keep me firm in this my obligation of a Royal Arch Companion." (*Kisses the Bible five times.*)

Z. In whom do you put your trust?

Br. N. In Jehovah.

Zerubbabel makes the following exhortation:—In the name of that Omnipotent Being, arise, and may the remembrance of

the sprig of cassia, which was found on the grave of him, who was truly the *most excellent* of Masons, and who parted with his life, because he would not part with his honour, ever stimulate his successors to imitate his glorious example; that the essence of virtue may enshrine our moral laws, and, like the beautiful rose of Sharon, in conjunction with the lily of the valley, exalt our intellectual part. When death, the grand leveller of all human greatness, hath drawn his sable curtain round us, and when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time, when the angel of the Lord declares that time shall be no more, and when, by this victory, God hath subdued all things to himself, then shall we receive the reward of our virtue, by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every secret of masonry will be opened, never to be closed. Then shall the great Jehovah, the Grand Master of the whole Universe, bid us enter into his celestial lodge, where peace, order, and harmony shall eternally reign. (*The candidate is directed to retire.*)

CEREMONY OF PASSING THE VEILS.

The following ceremony, called 'Passing the Veils,' is dispensed with in some chapters; but as it is an original part, it is introduced to make this work complete.

The condidate is prepared with a blindfold, his knees are bared, and his feet slipshod, with a cable-tow round his waist. The three sojourners act as the guardians of the three veils. The Junior Scribe is the conductor of the candidate, and gives four knocks at the door of the First Veil, which is opened, and the candidate admitted by giving the Past Master's word, *Giblum*, and the sign. He is conducted round that part of the room, while the High Priest reads the third chapter of Exodus verses 1 to 6 :—

"Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb,

And the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (*The bandage is taken from the candidate's eyes, and he sees a bush on fire.*) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said,—Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet (*the candidate here has his shoes slipped off*), for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

The High Priest Jeshua then reads the 13th and 14th verses of the same chapter:—

"And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

The candidate is here informed, that I AM THAT I AM is one of the words of the Royal Arch Degree, or the Pass-word from the First to the Second Veil.

This constitutes the passing of the First Veil. The candidate is then led to the Second Veil, and challenged by the Guard, who demands the *Pass-word*, which is given by the candidate:—I AM THAT I AM. He enters the Second Veil, wherein is placed the figure of a Serpent and of Aaron's Rod. Jeshua reads the first five verses of the fourth chapter of the Book of Exodus:—

"And Moses answered and said, But, behold, they will no believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it be-

came a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, appeared unto thee."

The candidate is told to pick up the rod cast down before him; that the act is the sign of the Second Veil, and that the Pass-words are *Moses*, *Aaron*, and *Eleazer*. With these words, he passes the Guard of the Third Veil. Jeshua reads from the 6th to the 9th verses of the fourth chapter of Exodus:—

"And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

The candidate is told that the signs of the leprous hand and the pouring out of the water are the signs of the Third Veil, and that HOLINESS TO THE LORD are the pass-words to the Sanctum Sanctorum. He is shown the ark of the covenant, containing the tables of stone, the pot of manna, also the table of shew-bread, the burning incense, and the candlestick with seven branches. After which, he is withdrawn to enter as a Sojourner.

RE-ENTRY OF THE CANDIDATE.

(*The five knocks are given at the door.*)

J. S. Who comes there?

N. Three Sojourners from Babylon, who wish to offer their services to the Sanhedrim sitting in council, to assist in the rebuilding of the Temple.

J. S. Wait, while I report to the Most Excellent Principals. Most Excellent,—Three Sojourners crave admission to offer their services for the rebuilding of the Temple.

Z. Let them be admitted. (*They are accordingly admitted.*) Sojourners, what is your request?

S First, we beg leave, Most Excellent, to sojourn among you; and having heard that you are about to rebuild the Temple of the Lord, we beg your acceptance of our best services in promoting that glorious work.

Z. We greatly commend your conduct, and should be glad to know who you are.

S. We are of your own kindred and people, sprung from your tribes and branches, and from the same original stock, equally with you, descendants of our forefathers Abraham, Isaac, and Jacob. But we have been under the displeasure of Almighty God, through the offences committed by our ancestors, who deviated from the true Masonic principles and laws, and not only committed numberless errors, but ran into every kind of wickedness; so that the Almighty, being displeased, gave his judgment against them, by the mouth of Jeremiah and other prophets, by whom he declared, that the fruitfulness of the Lord should be spoiled—their city become desolate and an abomination, and that they should feel the weight of his wrath for seventy years. This actually began to be fulfilled in the fourth year of the reign of Jehoiakin—A. L 3398.

Z. Our knowledge of the facts, and the candour with which you have related them, leave no doubt of your sincerity; but we beg to be informed who were your immediate ancestors.

S. We are not of the lineage of that race of traitors, who fell away during the siege and went over to the enemy, when liberty and kindred had most need of their assistance; nor of the lower class of the people left behind by Nebuzaradan, the chief of Nebuchadnezzar's officers, to cultivate the vineyards and for other servile purposes; but the offspring of those princes and nobles carried into captivity with Zedekiah. The seventy years of captivity being expired, and the anger of the Lord appeased, he hath stirred up the heart of Cyrus, King of Persia and Babylon, who hath issued his proclamation, saying—"Who is there of the Lord's people, his God be with him, and let him go up to Jerusalem which is in Judea, and build him a house to the Lord God of Israel; for he is the only true and living God." We, therefore, have taken the advantage of this proclamation, and have returned for that purpose.

Z. Sojourners, how have you been employed during your captivity in Babylon?

S. In Masonry, Most Excellent.

Z. What do you mean by Masonry?

S. That grand and universal science which includes all others; but more especially that which teaches the knowledge of ourselves, and the duties incumbent on us as men and Masons.

Z. In what labour do you wish to engage?

S. We deem the lowest situation in the Lord's house an honour; therefore, we only beg employ.

Z. Your humility bespeaks your merit, and we doubt not but you are qualified for some superior office. Those being full, you will be furnished with tools for the purpose, and we, for the present, shall appoint you to go and prepare for the foundation of the Second Temple. But let me lay this injunction upon you—that should you meet with anything belonging to the First Temple, you will communicate no part thereof to any one, until you have faithfully made your report to the Sanhedrim here sitting in chapter. Go, and may the God of Abraham, Isaac, and Jacob, be with you and prosper you.

The Sojourners retire, and are furnished with a pickaxe, shovel, and crow-bar, of the ordinary size, generally made of wood, and kept for that purpose. After a short time, they return, give the knocks, and enter as before. During their absence, they are supposed to have been at work, and to have made a discovery, of which they come to make a report. After being duly reported and admitted, they are thus addressed:—

Z. Sojourners, we are informed that you have made a discovery.

S. We have, Most Excellent; for being at our work early this morning, our companion broke up the ground with his pickaxe; and we, judging from the sound thereof that it was hollow, called upon our companion with his shovel to clear away the loose earth, and discovered the perfect crown of an arch. With my crow-bar I removed the key-stone. Our curiosity was excited to know what it contained; but being afraid of danger, we cast lots who should first go down, which lot, Most Excellent, fell upon me. We also agreed upon proper security against danger. I was then let down with a cable-tow

round my waist, and another at each hand. Having arrived at the bottom without impediment, I gave the signal for my freedom, and in searching the arch, found this scroll. From the want of light, I could not discern its contents; for the sun had but just come to the portico of the eastern door, and darting its beams parallel to the plane of the horizon, I could not discover what it contained. I, therefore, gave the agreed signal, and was drawn up We have, as in duty bound, thus come to make our report.

Z. The discovery you have made is of the greatest importance. It is no less than the long-lost book of the holy law. You now see that the world is indebted to Masonry for the preservation of this sacred volume. Had it not been for the Masonic wisdom and precaution of our Grand Master, this, the only remaining copy of the law, would have been lost at the destruction of the Temple. We cannot too much praise you for your fidelity and promptness in this discovery and report; and you will now return and make further search, observing, as before, the same precaution.

(*The Sojourners retire; after a while return, and are admitted as before, to report further discoveries, as follows:*—)

Z. Sojourners, we are informed that you have made another discovery.

S. We have, Most Excellent; for, on recommencing our labour, we found a second crown of an arch, and with difficulty removed the key-stone. On descending the arch, nothing of consequence was found; but judging from the sound thereof that it was hollow beneath, our curiosity was excited for a further search. We discovered a key-stone of a third arch; on removing it, the sun, having now gained its meridian height, darted its rays to the centre. It shone resplendent on a white marble pedestal, whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangles some characters which are beyond our comprehension; therefore, we have, as in duty bound, brought it, and made our second report.

Z. Pray, Sojourners, give us that which you have found, and explain the characters.

S. That, Most Excellent, we should be glad to do; but must confess our ignorance, like wise men. We should deem it too great a presumption in us to attempt it.

Z. Sojourners,—These three mysterious words, in a triangular form, is the long-lost sacred word of the master Mason, and is too incomprehensible for individual expression; but in reward for your industry and zeal, you will now be put in possession of a full explanation of this the *Grand Omnific* Royal Arch Word. (*This is communicated to the candidate in due form, for which see page* 7.)

Z. In drawing forth the third key-stone, you have obtained the Grand Omnific word, the prayer being the first, and the obligation the emblem of the second key-stone, as moral similitudes of material things. I have now to make you acquainted with the following five original Royal Arch Signs:—

The first is the Penal Sign, which is given by circling the forehead with the thumb and forefinger of the right hand, alluding to the penalty of the obligation; and also in allusion to the Sojourner's guarding his eyes from the intensity of the sun's rays, when the perpendicular reflection shone so brilliantly on the gold plate, which was found on the pedestal at the withdrawing of the third key-stone of the secret arch, and which contained the Grand Omnific word; and further, in allusion to the fall of man.

The second is the Reverential Sign, or Sign of Sorrow, which is given by laying the right hand on the forehead for support, and the left at the heart in a bowing humble attitude. It represents the attitude in which our first parents met Jehovah in the garden of Eden after their transgression.

The third is the Penitential, or Supplicatory Sign, which is given with the hands raised in the attitude of prayer, and the knees slightly bent, in allusion to the expulsion of our first parents from the garden of Eden.

The fourth is the Monitorial Sign, or Sign of Suffering, which is given by placing the right hand on the heart, and supporting an inclination of the head with the left, in allusion to the pain that arose from toil in having to till the land.

The fifth is the Fiducial Sign, or the sign of Faith and Hope, which is given by raising the hands above the head, in allusion to the prospect of redemption from the fall.

I have now to invest you with the badges of a Royal Arch Mason, the apron, sash, and jewel. They are badges of honour and of our order. The apron and sash are of mixed colours, purple radiated with crimson. The purple implies awe and

reverence, and the crimson in rays signifies justice tempered with mercy.

The character on the apron is designated the Triple Tau, one of the most ancient of emblems ; and as Masonry is the science of sciences, so this emblem may be styled the emblem of all emblems, for it is the grand emblem of Royal Arch Masonry, and its depth of meaning reaches to the creation of the world, and all that is therein.

The jewel is a double triangle within a circle of gold. The intersecting triangles denote the elements of fire and water. The sun in the centre with its diverging rays is an emblem of the Deity. The encircling ring is an emblem of eternity and infinity, whose centre is everywhere and circumference no where, denoting omnipresence and perfection.

I have now to congratulate you on your exaltation. You will now take your station in the chapter, and when a lecture is delivered, the mysteries into which you have been initiated will be further explained.

LECTURE.

FIRST SECTION

Q. Are you a Royal Arch Mason?

A. I am.

Q. How shall I know you to be such?

A. By the Royal Arch sign.

Q. Can you give me that sign?

A. I can. (*He gives it.*)

Q. Where did you learn that sign?

A. In a Royal Arch Chapter.

Q. Who were present?

A. The three principals, Zerubbabel the Prince of the People, Haggai the Prophet, and Jeshua the High Priest, with the rest of the companions, men chosen for virtue and moral rectitude, the better to enable them to superintend the carrying on of the works of the Second Temple.

Q. How did you gain admittance?

A. By having been initiated into the first degree of Masonry, as an Entered Apprentice, passed to the Degree of a Fellow

Craft, raised to the sublime Degree of a Master Mason, by being in possession of a Past Master's word and signs.

Q. Do you recollect the Past Master's word?

A. I do.

Q. Will you give it to me?

A. Giblum, or, in some chapters, Chibbelum.

Q. What does that word denote?

A. An excellent Mason.

Q. When admitted, how were you placed?

A. On both knees, to receive the benefit of a prayer.

Q. How were you then disposed of?

A. I was led to the altar, where the Prophet Haggai received me, and gave me an exhortation.

Q. Can you give me the substance of it?

A. I can:—That as I was about to undertake a solemn and glorious work, in entering into an obligation before the Grand Sanhedrim, it was essential that sincerity and truth should accompany all the future undertakings of my life.

Q. Did you enter into that obligation?

A. I did, after the High Priest had read a portion of Scripture. (Proverbs, chap. 2.)

Q. Can you repeat the obligation?

A. I can. (See the exaltation.)

Q. What was then required of you?

A. In whom did I put my trust.

Q. Your answer?

A. In Jehovah.

Q. Why were you obligated?

A. To teach me to avoid the offences committed by our ancestors, who, deviating from true Masonic principles and laws, brought on themselves and their posterity that heavy burthen, and on their city and temple that ruin and desolation, whereby the holy word was so long lost, and afterwards so miraculously discovered.

Q. What was the next said to you?

A. I was ordered to arise in the name of that Omnipotent Being. and the Principal, Zerubbabel, delivered the fol owing exordium. (See page 9.)

Q. How were you next disposed of?

A. I was desired to retire, to be further prepared.

Q. How were you prepared to pass the veils?

A. I was blindfolded, both knees bare, both feet slip-shod, and a cable-tow round my waist.

Q. How did you gain admission to the first veil?

A. By four knocks, the Past Master's word and signs.

Q. Why were your feet slip-shod?

A. In allusion to the condition of Moses, before the burning bush in the wilderness, who was told to put his shoes from off his feet, for the place whereon he stood was holy ground.

Q. Why were your knees bare?

A. That I might offer up my prayers to the Great Jehovah, in the most humble manner to thank him for mercies received, crave pardon for past offences, and implore his aid and protection in my future conduct.

Q. Why was the cable-tow used?

A. In commemoration of a singular benefit derived from it by the Sojourners, in preparing the foundation of the Second Temple

Q. After entering the first veil, what happened to you?

A. I was led round, and desired to be attentive to a portion of Scripture (Exodus, chapter 2, verses 1 to 6,) and when I halted, the bandage was removed from my eyes.

Q. What was then presented to your notice?

A. The Burning Bush. I was also intrusted with the pass words.

Q. Have you remembered those pass words?

A. I have.

Q. Will you give them to me?

A. I AM THAT I AM!

Q. How did you pass the guard of the second veil?

A. By the benefits of the pass-words I have just given.

Q. On entering the second veil, what was presented to your notice, and how were you disposed of?

A. The figure of the serpent and Aaron's rod were pointed out to me, and I was desired to be attentive to a portion of Scripture (Exodus, chap. 4, verses 1 to 5), and was taught the sign and pass words.

Q. What is the sign?

A. Picking up Aaron's rod, in allusion to the serpent.

Q. Have you got the pass-words?

A. I have.

Q. Will you give them to me?

A. MOSES, AARON, ELEAZER.

Q. What gained you admission to the third veil?

A. The sign and pass-words with which I was intrusted in the second veil.

Q. On passing the third veil, what was said to you?

A. I was again desired to be attentive to a portion of Scripture, which was read to me (Exodus, chap. 4, verses 6 to 9), and taught the signs and pass-words to the sanctum sanctorum.

Q. Can you give me those signs and pass-words?

A. I can. (*He gives the sign as at page* 16, *and the pass-words.*) HOLINESS TO THE LORD.

Q. To what else was your attention directed in the third veil?

A. I was shown the ark of the covenant, containing the tables of stone and golden pot of manna: also the table of shew bread, the burning incense, and candlestick with seven branches.

Q. Did those signs and pass-words gain you admission to the sanctum sanctorum?

A. They did.

Q. How were you disposed of?

Q. I was desired to withdraw, to prepare for further instruction.

THIRD SECTION.

Q. On your next application how were you accosted?

A. The junior sojourner demanded who I was.

Q. Your answer?

A. A sojourner from Babylon, who begs to offer his services in rebuilding the temple.

Q. What was the reply?

A. I was desired to wait until reported to the principals sitting in Sanhedrim.

Q. Were you then admitted?

A. I was, and my request was demanded by the most excellent Zerubbabel.

Q. What was the nature of your request?

A. To sojourn and assist in rebuilding the temple.

Q. What attention was paid to your application?

A. I was complimented on my offer of service, and had to explain of what kindred and lineage I was.

Q. Your explanation?

A. That I was descended from their own kindred and people, sprung from their own tribes and branches, from the same original stock, equally with the descendants of our forefathers, Abraham, Isaac, and Jacob. But that we had been under the displeasure of Almighty God, through the offences committed by our ancestors, who deviated from true Masonic principles and laws, and not only committed numberless errors, but ran into every kind of wickedness; so that the Almighty, displeased, gave judgment against them, by the mouth of Jeremiah and other prophets, by whom he declared that the fruitfulness of the Lord should be spoiled, their city become desolate, and an abomination, and that they should feel his wrath for seventy years.

Q. What was the next said to you?

A. I was complimented on my candour and sincerity, and asked who were my immediate ancestors. To which I replied that I was not of the lineage of that race of traitors, who fell away during the siege of the city, and went over to the enemy, when liberty and kindred had most need of their assistance, nor of the lower class of the people left behind by Nebuzaradan, the chief of Nebuchadnezzar's officers, to cultivate the vineyards, and for other servile purposes; but the offspring of those princes and nobles carried into captivity with Zedekiah.

Q. Were you questioned on the occasion of your return?

A. I was; and explained, that the seventy years of captivity having expired, and the anger of the Lord appeased, he hath stirred up Cyrus, King of Persia and Babylon, to issue his proclamation that those of the Lord's people who were inclined, might go up to Jerusalem and rebuild the temple, for that he, Cyrus, had discovered the God of Israel to be the only true and living God.

Q. What further inquiry was made you?

A. I was asked how I had been employed in Babylon. I answered in Masonry: and to a question as to what it meant, that it was the grand and universal science, that included all other sciences; but more especially the moral one, which

the knowledge of ourselves and the duties incumbent on us, as men and Masons.

Q. Were you asked in what labour you wished to engage?

A. I was, and stated that I deemed the lowest situation in the Lord's house an honour, and therefore I only sought employ.

Q. How were you then disposed of?

A. I was accepted with the injunction, that as all the superior offices were filled, I should be furnished with tools to prepare the foundation of the second temple; but that if I found anything belonging to the first temple, I was not to discover it to any one, until I had faithfully made a report to the Sanhedrim in chapter.

Q. Did you make any discovery?

A. I did. Being at work with my companions early in the morning, breaking up the ground with my pick-axe, and judging from the sound thereof that it was hollow, I called upon one of them to remove the soil with his shovel, when I discovered the perfect crown of an arch. Finding that it had no entrance, with my crow-bar I removed the key-stone. Our curiosity was excited to know what it contained; but afraid of danger, we drew lots which should descend. The lot fell upon me. I was let down with a cable-tow round my waist, which was held by my two companions, and to which I held with my hands. Having reached the bottom, I found a scroll; but from the want of light I could not discern its contents, for the sun had but just come to the portico of the eastern door, and darted its beams parallel to the plane of the horizon. Remembering the injunction of the Sanhedrim, I was drawn up by signal, and proceeded to make the report.

Q. What did it prove to be?

A. The long-lost book of the law, for the preservation of which, Zerubbabel observed, we had been indebted to Masonry; for, if our Grand Masters had not used their Masonic wisdom and precaution in the construction of this arch, this, the only remaining copy of the law, would have been lost at the destruction of the temple.

Q. Was anything further said to you on that occasion?

A. I was praised for my fidelity and promptness in the discovery and report, and ordered to return and make further search, observing the same precaution.

Q. Was there any further discovery?

A. There was. On recommencing the search, we found a second arch, beneath the first. The key-stone was removed with great difficulty. Descending that arch, nothing was found in it; but judging from the sound that it was hollow beneath, we made further search, and found the key-stone of a third arch. In removing it, the sun having gained its meridian height, darted its rays to the centre. It shone resplendent on a white marble pedestal, whereon was a plate of gold On this plate was engraved a triple triangle, and within the triangles some characters, of which we immediately proceeded to make report. When we made the report, we were asked if we understood the characters on the gold plate, to which we replied in the negative.

Q. Were you instructed as to what they meant?

A. We were. Zerubbabel informed us, that the mysterious characters, within the double triangle, were the long-lost word of the Master Mason, and too incomprehensible for individual expression; but that, in reward for our industry and zeal, we should be put in possession of a full explanation of this, the *Grand Omnific Word* of a Royal Arch Mason. We were further told, that as the drawing of the third key-stone had obtained us the grand omnific word, it had been so obtained by the *prayer*, which was an emblem of drawing the first, and the *obligation*, which was an emblem of drawing the second key-stone, as similitudes of material things.

Q. Were you then invested?

A. I was invested with the sash and apron of a Royal Arch Mason: and also intrusted with the various branches of their laws and mysteries

FOURTH SECTION.

Q. What are you?

A. A citizen of the world, a brother to every worthy Mason, and a companion for those of our Royal Arch Degree.

Q. Pray, sojourner, who are you?

A. Of your own kindred and people, sprung from that noble and illustrious race of ancestors whose honours we hope to merit, by a steady pursuit of wisdom, truth, and justice.

Q. From whence came you ?

A. From the Grand Royal Arch Chapter of Jerusalem.

Q. Who were present ?

A. Zerubbabel the Prince of the People, Haggai the Prophet, and Jeshua the High Priest.

Q. What do the Principals of the Royal Arch Chapter represent ?

A. Zerubbabel, Haggai, and Jeshua, represent the three key-stones, by which we learn, that, in drawing them forth, the discovery is complete ; and by the passing of the sojourners through each of these offices, the mystical knowledge of our Royal Arch Chapter is to be obtained.

Q. What do the two scribes represent ?

A. The two scribes, Ezra and Nehemiah, representing the two columns or pillars, that supported the entrance of the Arch ; and thereby, also, is signified, their duty of registering and entering on our records every act, law, or transaction, for the general good of the chapter.

Q. What do the three sojourners represent ?

A. The three sojourners represent the three stones, whereon the three Grand Masters kneel to offer up their prayers for the success of their work. And hereby we have a lesson, that in every thing we undertake, we ought to offer up our prayers to the Almighty for success.

Q. Why do we, as Royal Arch Masons, sit in this form ?

A. To represent the Holy Royal Arch ; and hereby, we have a lesson to pursue unity and concord ; for as one stone drawn from an arch endangers the whole, so may the improper conduct of one member endanger the whole chapter,

Q. Why was the ceremony of drawing the three key-stones served ?

A. To teach us not to rely on our own reasoning and abilities for our conduct through life ; but to draw forth our rules or government from the law and the prophets, and also to commemorate the discovery of the Royal Arch.

Q. What was this part of their discovery.

A. The pedestal of perfect white marble, worked in the form of a double cube. On the top a plate of gold containing the figure of a triple triangle. Within the figure are the mysterious characters which the Grand and Royal Chapter informed us were the grand omnific word itself.

Q. Were you intrusted with the grand word?

A. I was. They gave me the grand movement, taught me the sign, and intrusted me with the sacred word, which is too incomprehensible for an individual to express.

Q. Was that word ever lost?

A. It was.

Q. In what manner?

A. By the untimely death of our Grand Master, Hiram Abiff, who was slain by a conspiracy of the craft, in order to extort it from him; therefore, as the word was incomprehensible without three Grand Masters being present, another word was substituted in its room, until the Grand Architect of the universe caused it to be discovered.

Q. How was that discovery made?

A. By the three sojourners preparing for the foundation of the second temple, who made the report thereof to the Royal Arch Chapter. As the labourers were clearing away the rubbish, they perceived the crown of an arch. At the time of the destruction of the temple, the roof and walls fell in, and remained full seventy years a heap of rubbish. The arch, being unknown to any but the three Grand Masters, was their secret and royal council room. It was made and remained proof against the destroying flames and fury of the enemy, until the discovery was made and its contents known

Q. At what time did that discovery happen?

A. The discovery was made in the first year of the reign of Cyrus, King of Persia and Babylon, on the return of the Jews from the Babylonish captivity. The three sojourners discovered the pedestal perfect and entire, having withstood the fury of the flames and rage of war, being defended by HIM who hath declared that he would place his word there, never to pass away. Hence we may learn, the vanity of all human pursuits against the arm of Omnipotence.

FIFTH SECTION.

Q. Can you describe the grand pedestal?

A. It was on a chequered pavement, to represent the uncertainty of life and the instability of things terrestrial. It was of perfect white marble, cut into the form of the altar of incense, being the only true, double cube, and thereby, both in figure

and colour, the most perfect emblem of innocence and purity. On the base of the pedestal is the letter G, which signifies Giblum, a common name for all Masons who are masters of their business. Hereby, we have a lesson of humility and brotherly love: for there is no doubt, it was most highly finished, as the work of the great Hiram Abiff himself; he would not assume the honour, but affix the common name, that every companion might be a sharer. On the front were inscribed the names of the three most excellent grand masters. On the top was a plate of gold, in which was engraved a triple triangle, and within the figure the grand omnific word.

Q. Can you explain the jewel

A. On the bottom of the scroll is inscribed the motto: Nil nisi lavis deest,—*nothing but the key is wanting;* which may be taken in its literal sense. Then, the circle is an emblem of eternity, with the motto: Talia si jungere possis, sit tibi scire satis, —*if thou canst comprehend these things, thou knowest enough.* The two intersecting triangles denote the elements of fire and water, with a motto, declaring that the wearer is desirous of doing his duty, and of filling up, with justice, that link in the chain of creation, wherein his great Creator had thought proper to place him. Within is another triangle, with the sun in its centre, its rays issuing forth at every point, an emblem of the Deity, represented by a circle, whose centre is everywhere and circumference no where, denoting his omnipresence and perfection. It is also an emblem of geometry. And here we find the most perfect emblem of the science of agriculture: not a partial one like the Basilidean, calculated for one particular climate or country: but universal, pointed out by a pair of compasses issuing from the centre of the sun, and suspending a globe denoting the earth, and thereby representing the influence of that glorious luminary over both the animal and vegetable creation: admonishing us to be careful to perform every operation in its proper season, that we lose not the fruits of our labour. Under these, is the compound character, or the Royal Arch Mason's badge.

Q. What explanation have you to give of this deeply mystical character?

A. It signifies, in its figurative appearance as T. H., Templum Hierosolyma, the Temple of Jerusalem, and is always used as the Royal Arch Mason's badge, by which the wearer

acknowledges himself a servant of the true God, who had thereby established his worship, and to whose service that glorious temple was erected. It also signifies Clavis ad Thesaurum, a key to a treasure; and Theca ubi res pretiosa deponitur, a place where a precious thing is concealed; or Res ipsa pretiosa, the precious thing itself. Hence we have the greatest reason to believe, that what was there concealed was the sacred name itself. But these are all symbolical definitions of the symbol, which is to be simply solved into *an emblem of science in the human mind*, and is the most ancient symbol of that kind, the prototype of the cross, and the first object in every religion or human system of worship. This is the grand secret of Masonry, which passes by symbols, from superstition to science; as ignorance dealing with ancient mysteries and symbols passed from science to superstition.

Q. Explain the five grand original signs.

A. The first parents of mankind, formed by the Grand Architect of the Universe, in the utmost perfection, both of body and mind, seated in a paradise of pleasure, bounteously supplied with means for the gratification of every appetite, and at full liberty for enjoyment, to the end of time itself, with only one prohibition by way of contract, whereon should depend their immortality, soon became disobedient, and thereby obnoxious to sin, misery, and death. To preserve us from which, and as a memento to guard us from the like error, we adopted the *venal sign*

Scarcely had our first parents transgressed, conscious of their crime, and filled with shame and horror, they endeavoured to hide themselves from the presence of that Being, in whom before had been their chief delight; but hearing the summons of his awful voice, and unable to bear the splendour of his appearance, in a humble bending posture, they approached with awe and palpitation of heart, their right hand at their forehead for support, and their left at the heart, as a shield against the radiant glory; and hence arose the *reverential sign*, or *sign of salute*.

It was now they heard pronounced the dreadful sentence, that the ground, for their sakes accursed, should no longer pour forth in such abundance; but themselves be driven from that happy region, to some less friendly climate, there to cultivate the hungry soil, and to earn their daily food by sweat and la-

bour. Now banished from the presence of their God, and impelled by the wants and calls of nature to constant toil and care, they become more fully sensible of their crime, and with true contrition of heart, they, with clasped hands, implored forgiveness; and hence arose *the penitential or supplicatory sign*, or *sign of sorrow*.

Now fervent prayer, the grand restorer of true peace of mind, and only balm to heal a wounded conscience, first raised a gleam of hope, and encouraged them to pursue their daily task with greater cheerfulness; but seized with weariness and pain, the sure effects of constant toil and labour, they were forced to lay their right hands to the region of the heart, and their left as a support to the side of their heads; and thus arose the *monitorial sign*, or *sign of admonition*.

Now their minds being more calm, their toil seemed less severe, and cheered by bright-eyed hope, with uplifted hands and hearts, they clearly saw redemption drawing on; and hence arose the last sign, called the *fiducial sign*, or *sign of faith and hope*.

Q. Why do we use rods in the Chapter?

A. In Anno Lucis 2513, our most excellent grand master, Moses, tending the flock of Jethro, his father-in-law, at the foot of Mount Sinai, was called by the Almighty, and commanded to go down into Egypt, and deliver his brethren from their cruel bondage. Moses, then in banishment, greatly hesitated, saying, Who am I, that I should go? The Lord, to encourage him, promised to be with him. Moses, still doubting, begs of him a sign, to convince him of his power, and to confirm his promise. The Lord asked, what is in thine hand Moses answered, A rod. The Lord said unto him, Cast it on the ground. This done, it immediately became a serpent: and Moses fled from it. The Lord said unto Moses, Put forth thine hand, and take it by the tail; and it became a rod With this rod he smote the two rocks in the wilderness, from whence the waters gushed out. With this rod he divided the waters of the Red Sea, and made them to stand as two great heaps. With this rod he wrought his wonders in the land of Egypt; and, therefore, to commemorate these singular events, and as emblems, we make that use of them in our Royal Arch Chapter

Q. What definition have you of the banners of the Chapter?

A. The banners of the twelve tribes of Israel, which we have for many purposes, especially to commemorate the great wonders which he wrought for the children of Israel during their travels in the wilderness, where they were first set up around their encampments, and about which each tribe was to pitch its respective standards. The devices thereon were emblematical of their posterity and after ages.

MASONIC ORDERS OF CHIVALRY

KNIGHTS TEMPLAR.

The Ceremony of Installation in the Masonic Cross Degree of Knights Templar of Jerusalem, Knights Hospitallers of St. John of Jersusalem, Palestine, Rhodes, and of Malta.

HISTORICAL PRELUDE.

Profane History gives us no account of these Knights, anterior to the time of the Crusades; but the Revelation of Sacred History and Ancient Mystery, supposes them to have been orders in the degrees of the Temple, as they now assume to be in Masonry. The title of Hospitaller is traceable only to a provision for pilgrims journeying to Jerusalem in Palestine; while the distinction of Knights of Rhodes and of Malta was acquired in the crusade wars, by their Knights getting and defending the possession of those islands. They had two residences in London: that which is now called St. John's-square, and the Temple by the river

MODERN VARIETIES.

In the Masonic Degree of Knights Templar, the names of officers vary in different Encampments. The following are und amongst them:—Grand Master, Grand Prior, Grand ub-Prior, Grand Captains first and second, Grand Orator, Grand Prelate, Grand Chancellor, Grand Chaplain, Grand Recorder, Grand Drapers, Grand Preceptor, Grand Herald, Grand Equerries, Grand Almoner, Grand Councillor, Grand Admiral, Grand Treasurer, Grand Hospitaller, Grand Marshal or Grand Vice-Admiral, Grand Bailiff, Grand Commander, Grand Master of the Ceremonies, Equerries of the Outposts, and a Janitor or Tyler.

Some encampments make the Order of Malta to be distinct from that of the Templar; while others create a Knight at once as a Knight Hospitaller of St. John of Jerusalem, of Palestine, of Rhodes, of Malta, and Knight Templar of Jerusalem.

THE SIGNS OF THE ORDER.

The Penal Signs are the Chin or Beard Sign, which is a right hand thumb and finger stroking the chin or beard; and the Saw Sign drawing the thumb or finger across the forehead, as indicative of the penalty of having the skull sawn asunder. The Grand Sign is emblematic of the death of Jesus Christ on the Cross, with arms extended, head dropping on the right shoulder, and the right over the left foot.

THE WORD is *Emanuel*. The Grand Word of all is *Adonai*. The Word *Necum*, which signifies *revenge*, is also used by the Knights Templar on the Continent, and sometimes in this country.

THE GRIP is to grasp each other's arms across, above the elbow, to represent a double triangle.

There is no exact regularity or fixed form in these Degrees of Chivalry, as they are not recognised by the Grand Lodge of England.

THE PASS-WORDS vary in encampments to the following extent: *I am that I am*, *Jao-bul-on*, *Jerusalem*, *Calvary*, *Golgotha*, *Arimathea*, *Emanuel*, *Ehihu*, or *Elihu*.

In the Maltese Order, *Eli*, *Eli*, *Lama Sabacthani*, are the grand words: and *Gethsemane*, *Capharsoleum*, or *Caiphas* and *Melita*, are with some the pass-words.

THE MEDITERRANEAN PASS.

There is a pass-word and grip called the Mediterranean Pass. These knights were in the habit of traversing the Mediterranean Sea. Such as had served a year against the Mahometans were entitled to the pass-word and grip, which enabled them to return free from molestation by their brother knights. The word is A-montra, a corruption of the French verb *Montrer*, to shew, to shew a sign. The knights on one side hail, by a trumpet, those of the other with A-montra. It is answered by the token, which is to seize a man by the thigh, as if in the act to throw him. The real pass-word is *Maher-shalal-hash-baz*, also spoken through a trumpet.

The banners of the encampment are two: the first, black, with a white Maltese cross of eight points, which is called the banner of the Knights Hospitallers of St. John; the second,

white, with a red cross, which is that of the Templar. The Grand Commander has his own family banner.

A candidate for installation is habited as a pilgrim, with sandals, mantle, staff, and cross, scrip and wallet, a belt or cord round his waist, with bread and water, and, in some encampments, a burthen on the back, which is made to fall off at a view of the cross. The whole ceremony is purely Christian, according to the vulgar notions and the literal sense of Christianity.

In the following ceremony the officers are a Grand Commander, First and Second Captain, Past Grand Commander, Grand Prelate, Grand Herald, Master of the Ceremonies, Grand Registrar, and Grand Orator, Equerries of Outposts, and Janitor.

CEREMONY OR FORM OF OPENING AN ENCAMPMENT.

G. C. Does it meet with your approbation, sir knights, to open this grand Christian encampment?

Answer (all). It does.

G. C. Sir knights, assist me to resume the duties of this grand Christian encampment. To order, as Knights Templar. (*All draw their swords, and rest the points on the left hand.*) Sir Knight First Captain, what is the first duty of Knights Templar met together in arms?

F. C. To see the grand Christian encampment well guarded both within and without, and the sentinels well posted.

G. C. Sir Knight First Captain, are the guards and sentinels well posted on their respective duties, and this grand Christian encampment secure?

F. C. I will issue your commands to that effect. (*First to the Second Captain*)—See that the guards and sentinels be well posted on their respective duties, and that this grand Christian encampment be secure.

S. C. Trumpeter, sound the alarm. (*This being done, and answered by the sentinels, the Second Captain reports to the first*)—The guards and sentinels are properly posted on their respective duties, and all is well.

F. C. Grand Commander, the guards and sentinels are properly posted on their respective duties, and all is secure.

G. C. What is it secured with?

F. C. Faith in Jesus Christ, peace and good-will towards men.

G. C. Where is the Second Captain's place in this grand Christian encampment?

F. C. In the north-west.

G. C. (*To the Second Captain.*) Your Christian duty when there placed?

S. C. As Christ arose at high meridian and ascended into heaven to bring glad tidings to the believing world; so it is my duty to preside in the north-west, to call the sir knights from the field to refreshment, that the Grand Commander may have the pleasure, and the sir knights the profit consequent.

G. C. You have a second duty.

S. C. To receive, obey, and disperse all general orders from the Grand Commander and the First Captain, and to see them duly executed. Also, to guard the entrance of the grand Christian encampment, that none pass therein, but those who are duly qualified.

G. C. Where is the situation of the First Captain in this grand Christian encampment?

S. C. In the south-west.

G. C. (*To the First Captain.*) Your Christian duty when there placed?

F. C. Joseph of Arimathea, being a just and a devout man, went to Pilate to beg the body of our Lord and Saviour Jesus Christ, which being granted, he wrapped it up in clean linen, and laid it in a new sepulchre wherein never man was laid, and closed the entrance thereof, which closed the first day of man's salvation. And the First Captain guards this sepulchre.

G. C. You have a second duty.

F. C. To receive and dispatch all general orders from the Grand Commander to the Second Captain, and see them punctually obeyed.

G. C. (*To the Past Grand Commander.*) The Grand Commander's place in this grand Christian encampment?

P. G. C. In the east.

G. C. His Christian duty, when there presiding?

P. G. C. Very early on the first day of the week, came Mary Magdalene and the other Mary to the sepulchre. And

lo! there had been a great earthquake, and an angel of the Lord *descended* from heaven, rolled back the stone which covered the entrance to the sepulchre, and sat thereon. Which opened to us life from death: for as by the first man Adam, came death; so by the second Adam, came life everlasting. So it is the Grand Commander's place to preside in the east—to superintend, govern, and regulate the grand Christian encampment, by projecting schemes and plans for its general welfare, and to see that all orders and distinctions are preserved and duly executed with every becoming warlike enterprise. To order the sound of the alarm—to call the sir knights from refreshment to the field—to fight the battles of our Lord and Saviour Jesus Christ, and, after the Grand Prelate has offered up his prayer, to open the grand Christian encampment.

The Grand Prelate prays thus:—O thou great Emanuel and God of infinite goodness, look down upon this conclave with an eye of tender compassion, and incline our hearts to thy holy will, in all our actions, through Jesus Christ our Lord. Amen. (*He then reads the first six verses of the last chapter of the Gospel according to St. Mark.*)

"And when the Sabbath was past Mary Magdalene, and Mary the *mother* of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

G. C. (*The knights in the posture of the grand sign.*) As our blessed Saviour's resurrection from the dead, opened life and salvation unto men; and as all those who sincerely believe on him may rest assured of eternal life through his name; the life of grace with all its comforts here—the life of glory with all its unutterable blessedness hereafter, both being effectually obtained by the death and resurrection of Jesus Christ, who hath

opened the kingdom of heaven to all believers. So, in his names of Christ our prophet, Christ our priest, Chris our king, I ow open this grand Christian encampment, for the dispatch of such business as may come regularly and duly before us.

P. G. C. So mote it be.

(*The swords of the G. C. and the two captains are then placed in the form of a triangle, on the floor, opposite to the G. C. All the other knights sheath their swords.*)

N. B.—In some encampments, the G. C. merely pronounces that it is his will and pleasure, that this grand Christian encampment be open for the dispatch of business. This is repeated by the two captains and the Master of the Ceremonies. After which, the G. C. pronounces it open in the name of Christ our prophet, Christ our priest, and Christ our k ng.

CEREMONY OR FORM OF CLOSING AN ENCAMPMENT.

G. C. Sir knights, assist me in the duties of closing this grand Christian encampment. To order, as Knights Templar. (*All draw their swords, and rest their points on their left hands.*) Sir Knight First Captain, what is the constant duty of Knights Templar when under arms?

F. C. To see the grand Christian encampment well guarded, both within and without, and the sentinels well posted.

G. C. Sir Knight First Captain, are the guards and sentinels well posted on their respective duties, and this grand Christian encampment secure?

F C. I will issue your commands to that effect.

(*First to the Second Captain.*) See that the guards and sentinels be well posted on their respective duties, and that this grand Christian encampment be secure.

S. C. Trumpeter, sound the alarm. (*This being done and answered by the sentinels, the Second Captain reports to the First*)—The guards and sentinels are properly posted on their respective duties; and all is well.

F. C. Grand Commander, the guards and sentinels are properly posted on their respective duties; and all is secure.

G. C. With what is it secured?

F. C. Faith in Jesus Christ, peace and good will to all men.

G. P. (*Praying*). May the blessing of our Heavenly Captain descend upon us, and remain with us now and ever more, Amen. (*Reads the last six verses of the fifteenth chapter of the Gospel according to St. Mark.*)

"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Aramathæa, an honourable councillor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Jesus beheld where he was laid."

P. G. C. So mote it be. (*The knights in their grand sign posture.*)

G. C. When our Saviour's agony was at the summit, and he knew that all things were accomplished, having received the vinegar, he said, *it is finished*. He then bowed his head, gave up the ghost, surrendered that life, which otherwise could not have been taken from him, as a ransom for many, and freely resigned his soul into his father's hands. The work of redemption completed—the full atonement made—all the types and prophecies fulfilled—the laws magnified by a perfect obedience unto death—the justice of God satisfied, and salvation to sinners secured. Thus was our great surety laid under the arrest of death, and consigned to the silent mansions of the grave, that he might make the clods of the valley sweet to us; prepare our bed of dust, perfumed with his own glorious body, and comfort us in the reviving hope of following him through the grave, the gate of death, into a joyful immortality. After our blessed Saviour's example, may we, by faith, when time shall be no more, cheerfully commend our departing souls to our heavenly Father's keeping, until the happy resurrection morn, when fashioned like unto Christ's glorious body, our sleeping ashes shall be reanimated, that we may then be taken to dwell with him in his eternal kingdom, where all terrestrial things will close. So, in his names of Christ our prophet, Christ our priest, and Christ

our king, I now close this grand Christian encampment. until that time you are next summoned to attend by my orders from the Grand Registrar.

P. G. C. So mote it be.

CEREMONY OF THE INSTALLATION.

PREPARATION OF THE CANDIDATE.

Habited as a Pilgrim, with sandals, mantle, a belt or cord round the waist, a staff with a cross, scrip and wallet with bread and a bottle of water, having been elected by ballot, or otherwise, according to the custom of the encampment, the candidate is conducted by the Master of the Ceremonies to the entrance of the encampment. On the approach, an alarm is sounded with a trumpet, and a report is made within by the Second Captain.

2nd C. Grand Commander, an alarm at the outpost.

G. C. Ascertain the cause, and accordingly report.

2nd C. (*To the equerry without.*) See who approaches our encampment.

E. Who comes here?

C. A pilgrim, on his travels, hearing of a Knights Templar's Encampment, has come with a hope of being admitted.

E. From whence came you?

C. From the wilderness of Judea, which I have traversed, exposed to great danger, until I met with this worthy knight, who promised me protection and safe conduct to the Holy City.

E. Do you come of your own free will?

C. I do.

E. What are you desirous to do?

C. To devote my life to the service of the poor and the sick for the sake of Jesus Christ, and to pray for my own sins with those of the people.

E. What recommendation have you?

C. The Sign and Word of a Royal Arch Mason.

E. Have you worked at the second temple?

C. I have.

E. Have you received Christian Baptism?

C. I have.

E. Do you believe in God the Father, God the Son, and God the Holy Ghost?

C. I do.

E. Do you believe that God the Son was made man to save us?

C. I do.

E. Do you believe in the inspiration of the Holy Ghost?

C. I do.

E. Are you willing to protect the Christian Faith, at the expense of your life

C. I am.

E. Wait while I make a report to the grand Christian encampment.

(*Report.—To the Second Captain.*)

A weary pilgrim from the wilderness who claims attention, and craves admission to join the encampment.

2nd C. Is he worthy of admission?

E. I have put to him the usual probationary questions, and have received satisfactory answers and proofs.

2nd C. Grand Commander, a poor weary pilgrim from the wilderness craves admission.

G. C. Is he worthy to be admitted?

2nd C. He has given satisfactory answers.

G. C. Let him be admitted under the proper form. (*The candidate is admitted: a saw is applied to his forehead at his entrance by the 2nd Captain. All the sir knights appear under arms.*)

2nd C. (*To the candidate on his entrance; with the saw to his forehead.*) Who are you that dare approach thus into our encampment?

C. A poor weary pilgrim from the wilderness of Judea.

2nd C. Have you come of your own free will?

C. I have.

2nd C. What are you desirous to do?

C. To devote my life to the service of the poor and sick for the sake of Jesus Christ, and to pray for my own sins with those of the people.

2nd C. What recommendation have you?

C. The Sign and Word of a Royal Arch Mason.

2nd C. Give me that sign and word. (*He gives them).* Have you worked at the second temple?

C. I have.

2nd C. Have you received Christian Baptism?

C. I have.

2nd C. Do you believe in God the Father, God the Son, and God the Holy Ghost?

C. I do.

2nd C. Do you believe that God the Son became man to save us?

C. I do.

2nd C. Are you willing to protect the Christian Faith at the expense of your life?

C. I am.

(*This examination is repeated by the F. L. and G. C.*) The candidate is ordered to kneel on both knees for the benefit of a prayer, and the Grand Prelate thus prays:—O Emanuel, our great heavenly captain, look down, we beseech thee, on this encampment of thy devoted servants, and impart thy Holy Spirit to the candidate now before us, that he may become a good and faithful soldier in thy service, and be worthy of thy acceptance and salvation.

P. G. M. So mote it be.

G. C. As we must have a further trial of your faith, you must perambulate the encampment seven times, in order to prepare yourself, by meditation, to take a solemn obligation. (*This is done.*)

G. C. You must now kneel on both knees, take the Gospels in your hand, and receive the obligation from our Grand Prelate.

G. P. Pilgrim, you are kneeling at the altar for the purpose of taking a solemn obligation, appertaining to the degree of a Knight Templar. If you are willing to proceed, repeat your Christian and surname, and say after me:—

OBLIGATION.

I, A. B.., in the name of the Blessed Trinity, and in commemoration of St. John of Jerusalem, that first faithful soldier and martyr of Jesus Christ, do most solemnly promise and swear, that I will never illegally reveal the secrets of a Knight Templar to a Royal Arch Mason, nor to any person beneath the dignity of this noble order, nor aid in the installation of a

Knight Templar, unless five are present, under the penalty of all my former obligations.

(*The pilgrim's staff and cross are taken away, and a sword placed in his hand by the Grand Commander, who says*)—In the name of the Father, Son, and Holy Ghost, I arm you with this sword, which you will employ in the defence of the Gospel of our Lord and Saviour Jesus Christ, against all opposers.)

I do furthermore swear, that with this, the sword of my faith, I will guard and defend the sepulchre of our Lord Jesus Christ, against all Jews, Turks, Infidels, Heathens, or other opposers of the Gospel.

I do furthermore swear, that I will never knowingly draw the blood of a brother Knight Templar, nor cause it to be drawn in wrath; but will espouse his cause, knowing it to be just, though I should endanger my own life. Even when princes are engaged in war, I will not forget the duty which I owe to him as a brother. If ever I wilfully violate this my solemn compact, as a brother Knight Templar, may my scull be sawn asunder with a rough saw, my brains taken out and put in a charger to be consumed by the scorching sun, and my scull in another charger, in commemoration of St. John of Jerusalem, that first faithful soldier and martyr of our Lord and Saviour. If ever I wilfully deviate from this my solemn obligation, may my light be put out from among men, as that of Judas Iscariot was for betraying his Lord and Master.

(*Here the sword is taken from the candidate, and a scull placed in his hand.*)

Furthermore, may the soul that once inhabited this scull, as the representative of John the Baptist, appear against me in the day of judgment, so help me God, our Lord Jesus Christ, and keep me steadfast in this my solemn obligation of a Knight Templar, and of St. John of Jerusalem.

(*The Grand Prelate then directs the candidate to kiss the Gospels seven times, to rise, to deposit the skull on the triangular table, resume the staff, and thus addresses him:*—)

Pilgrim, thou hast craved admission to pass through our solemn ceremonies, and enter the asylum of our encampment, by the sandals, staff, and scrip, I judge thee to be a child of humility: charity and hospitality are the grand characteristics of this most Christian order. In the character of Knights

Templar, we are bound to give alms to the poor and weary pilgrims travelling from afar, to succour the needy, feed the hungry, clothe the naked, and bind up the wounds of the afflicted.

As you are desirous of enlisting in this noble and glorious warfare, lay aside the staff and take up the sword, fighting manfully thy way, and with valour running thy course: and may the Almighty, who is a strong tower and defence to all those who put their trust in him, be thy support and thy salvation.

I now place in your hand a lighted taper, and admonish you to perambulate the encampment five times in solemn meditation; and if you have any prejudice or enmity with any Christian man, as a qualification for further honours, it is necessary you should forgive, otherwise fly to the desert; and rather than appear unworthily among us, shun the knights of this order.

(At the end of this perambulation, the candidate stops before a cross, when his wallet or burthen is made to fall from his back. He is then divested of the pilgrim's dress, conducted to the Grand Commander, and required to kneel. The Grand Commander lays his sword on the candidate's right and left shoulder and on the head, and says—I hereby instal you a Masonic Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, and also a Knight Templar. *The Grand Commander then takes the candidate by the hand, and says*—Rise, Sir Knight A. B.; receive a hearty welcome into the Christian Order, which will be ever ready to defend and protect you.)

G. C. I now invest you with the paraphernalia of the order. First, I clothe you with a mantle. Receive it as the Lord's yoke; for it is easy and light, and will bring rest to your soul. As a habit, it is of little worth, and we promise you nothing but bread and water.

Secondly, I invest you with the apron, sash, and jewel. The emblems within the triangle, the star on the sash and the Maltese cross jewel, you will have explained in the lecture.

Lastly, I present you with a shield and sword, which, in the hand of a valiant and Christian knight, is endowed with three most excellent qualities. Its *hilt* with *justice;* its *blade* with *fortitude*; its *point* with *mercy;* which gives this important lesson, that having faith in the justice of our cause, we must

press forward with undaunted fortitude, ever remembering to extend the point of mercy to a fallen foe.

I shall now make you acquainted with the signs, words, and tokens, and our Grand Herald will then proclaim your installation.

First, the Mediterranean pass-word and sign. The hailing word is *A-montra*. The pass-word is *Mahershalalhashbaz*. The sign is to seize a man by the thigh, as if in the act of throwing him overboard.

The Knights Templar signs and words are, first, the penal sign, which is to draw the forefinger or the thumb across the forehead, indicative of the penalty of having the skull sawn asunder. The grand sign is to represent Jesus Christ on the cross, arms extended, head drooping on the right shoulder, right foot laid over the left. The word is *Emanuel*. The grand word of all is *Adonai*. *Necum* is also used by some Knights Templar, particularly on the continent.

The token or grip, is to grasp each other's arms across above the elbow, to represent the double triangle.

The motto of a Knight Templar is, *In hoc signo vinces*.

Our worthy companion, the Grand Herald, will now proclaim your installation.

G. H. In the name of the Holy Trinity, and by order of the Grand Commander: hear ye, Sir Knights, that I proclaim Sir Knight A. B. to be duly installed Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, and a Knight Templar. (*To be thrice proclaimed.*)

In some encampments, the following is a concluding part of the ceremony:—

One of the equerries, dressed as a cook, with a white night cap and apron, and a large kitchen knife in his hand, suddenly makes his entrance, and kneeling on one knee before the new Sir Knight, says:—Sir Knight, I admonish you to be just, honourable, and faithful to the Order, and not to disgrace yourself, or I, the cook, will hack your spurs from off your heels with this my kitchen knife. He then retires.

At the conclusion of the ceremony of installation, it is usual for bread or biscuit to be handed round to the Sir Knight. A cup of wine is presented to the Grand Commander, called the cup of brotherly love. He drinks, and desires the Sir Knights to pledge him in that cup of brotherly love, in commemoration

of the last supper of our Grand Heavenly Captain, with his twelve Disciples, whom he commanded thus to remember him. (*The cup is passed round*).

The Grand Orator usually delivers the following charge :—

CHARGE.

G. O. Sir Knight Companion, as you have passed the first degrees of Masonry, and have been ballotted for, admitted and dubbed a Knight Companion of our most Christian and sublime Order, you are to mark and learn all those parts of our rules and mysteries which you will find to be ingeniously calculated to form and qualify you to engage in services of great moment We have been informed, that you earnestly desired and sought to be admitted, initiated, and united to our Christian order ; and that from free and disinterested motives, abstracted from pecuniary or secular views ; so we kindly entreat you to receive the instructions which we do now or may hereafter inculcate and enjoin. However strange and difficult our ceremonies may at first appear, we trust that you will persevere with unremitting zeal, and expect that you will be modestly inquisitive and uniformly attentive, in order to acquire such pleasing instructions as will be most expedient to forward the great purposes of rational and social converse.

From what has been suggested, it appears that the Order of Knights Templar is universally acknowledged to be the most sublime and refined, and the most Catholic and efficiently useful department of Freemasonry. Its votaries are formed into a select body, self-existing and self-dependant only, being under no subordination whatever, the great and immutable scheme of Christian morality excepted.

As we are orderly assembled for the most valuable of all purposes, so we are likewise enlightened in a peculiar manner and strongly connected in the bonds of brotherly love, governed by certain and allowed rules, supported by decency, guarded by secrecy, skilled in mystery, both delightful and instructive, possessing the affection of each other, and seriously devoting ourselves thereto at stated times and seasons, apart from all temporal concerns ; conversing together without dissimulation or reserve, and abounding in mirth, affability, and good humour. We conceive you to be well informed in the three great quali-

fications which are essential to form the character of a grand Mason—morality, secrecy, and brotherly love, and shall not therefore rehearse them here.

We expect that you will join with us in all things, in labour and refreshment, in silence and mirth, always rejoicing with us in prosperity, and sympathising with us in adversity, and to be, like the rest of your brethren, obedient to the Grand Commander, or his Deputy, respectfully attentive to all the presiding officers, decent and diligent while in the Encampment, and always ready either to give or to receive instruction. You are on no account to disobey the summons of your encampment; but, if your time will possibly allow, be punctual to the hour appointed. To all these promises, we expect that you will cheerfully comply, and we sincerely wish you much success in the issue of your labours.

As an earnest of your desire to fulfil the respective duties which you have just heard proposed, you will be pleased to attend to the Grand Commander, who will question you on the great subject of Christian charity, that great scheme of brotherly love, which has been framed by the all-wise Providence, to procure for mankind, and more especially for Masons, the highest happiness. In the course of your answer, you shall have requisite assistance.

G. C. Wherein doth Christian charity, or the love of which you have just now heard, consist?

Sir Knight. In doing all the good offices for, and shewing unfeigned kindness towards a brother. If he be virtuous, it will make us esteem him. If he be honest, but weak in judgment, it will raise our compassion to commiserate and aid him. If he be wicked, it will incline us to give him pious admonition and timely exhortation, in order to reclaim him: and if he reform, it will augment our happiness. But if, through perverseness and self-will, he continues in an idle course and evil habit, it will excite our pity, to pray for him, and, if possible to administer to his necessities. It will at all times throw a veil over the reproach he may deservedly incur; but if his character shall at any time suffer violence without a just cause I will then exert my best abilities to wipe off every unjust aspersion, by openly vindicating his character in a fair and honourable way. If, from birth, honour, state, or wealth, he is my superior, it will teach me to be attentive, tractable,

obliging, and modestly submissive. If he be my inferior, it will make me affable, courteous, and kind. If he be my equal, it will teach me to preserve equity and candour towards him, in a social way. Lastly, if I receive good from him, it will make me thankful and desirous to requite it. If I receive evil at his hands, it will make me slow to anger, easy to be entreated, and of long forbearance, when impelled to exact restitution. In this last act of infliction, mercy shall always triumph over judgment, to my brother's edification and enlargement.

G. C. I thank you, Sir Knight Companion, for the ready earnest which you have so cheerfully given of your intention to serve your brethren, with respect to your abilities and their several necessities and conditions in life. The Grand Registrar will now read the rules of our Grand Christian Encampment, in order that the Knights Companions may be more fully informed of their whole duty, and become better prepared to acquit themselves agreeably to the honourable and friendly confession, which our worthy companion and the rest of the Knights have already made.

G. R. Sir Knight Companion, the Grand Commander has signified his pleasure to me, that the rules be now read, which have been subscribed by all the Sir Knights Companions of this Grand Christian Encampment. Hear ye, hear ye, each and all, Sir Knights Companions present, the whole of the rules of your Grand Christian Encampment, as they have been written for your own good peace, order, and pleasure, and afterwards distinctly heard, assented to, and freely subscribed, not by another, but by and for yourselves.

All answer, We will hear.

G. R. And, whereas, the Sir Knights Companions of this most Christian Order and Encampment of High Knights Templar have drawn up, approved, and agreed to the following rules, the better to prevent feuds, controversies, animosities, or debate, with a single eye to the glory of God, the honour of his Majesty, the welfare and prosperity of the kingdom, and the well-being and happiness of each other, all of which they profess most religiously to observe; they are now to be declared and known.

LAWS AND REGULATIONS,

To be observed by the Knights Companions of the Conclave.

I. That the Encampment submit to the Grand Encampment of England, under the command of his Royal Highness the Duke of Sussex, our most Eminent Grand Master, and his successors.

II. That the Eminent Grand Master of this Encampment be elected annually, on the Encampment next following the ——. And that he may be re-elected by the Grand Council, as often as they shall think proper so to do.

III. That on the evening of the election, none attend but the Grand Council.

IV. That as soon as the Grand Master has entered upon his office, he be empowered to choose his Council, which do consist of —— Sir Knights, of good character and education, who shall wear Gold Crosses; the other Companions Crosses of Silver only.

V. That the Eminent Grand Master do elect his officers of various rank out of those Councillors who shall have attentively served in that exalted capacity at least one year.

VI. That no candidate be received into this Royal Encampment, unless it be satisfactorily proved that he has behaved like a faithful brother, and has been a Royal Arch Mason at least ——; unless, for particular reasons, a dispensation should be granted by the G. M. or his Deputy.

VII. That on all occasions a regular ballot be instituted, and that —— exclude a candidate; and be it observed, that a second ballot may take place, on the suspicion that a mistake has been made by a companion; provided that such second ballot take place on the same evening, the result of which be final and decisive.

VIII. That the admission-fee be not less than —— registering in Grand Conclave —— and other customary fees; and that this rule be subject to such alterations as the Grand Council may at any period find expedient to make.

IX. That such R. A. Masons who may belong to any other Encampment shall not be allowed to visit, unless subject to visiting fees; and should they wish to become members they become subject to a ballot, and charges of reception.

X. That the property of the Encampment be managed by the Grand Council, but that the whole Encampment be consulted whenever any weighty matter should come before the Council, which might cause an extraordinary expenditure of the funds.

XI. That the Chancellor of the Encampment be allowed a Vice-chancellor to assist him in the accounts of the Conclave; and that a regular statement of such accounts be laid before the Conclave, on the Encampment following the —— in every year.

XII. That each companion provide himself with a Shield, Cloak, and Sword, and wear in Conclave all the insignia of his rank.

XIII. That due respect be paid to the laws of the Supreme Grand Conclave of England, and to the regulations of this Encampment; and that disobedience be punished in the following manner:—First offence, by reprimand in Conclave. Second offence, by suspension, for a certain period, from appearing in arms. The third offence, expulsion—according to the usage of chivalry. This last punishment to be likewise resorted to on any occasion of bad conduct against the laws of the country which protect us, or for any other weighty crime.

XIV. That particular attention be paid to that most excellent Masonic virtue, which is silence; and should any Companion of the Encampment be found guilty of disclosing the otherwise innocent transaction of the Conclave, even to a Knight Companion *not a member*, he be amenable for such conduct to the Grand Council, and be judged accordingly.

XV. That each Companion inscribe his name in the list of Sir Knights, suspended in the chapter-house of the Order.

XVI. That the quarterly fees be regularly discharged; and that any Companion who shall omit paying four succeeding fees, in quarterly payments, shall no longer be considered a member; and that it be considered as a point of *honour* not to quit the Encampment, until all the fees be fully and regularly discharged.

XVII. That visiting fees be charged ——.

XVIII. That the Sir Knights celebrate one day in each year in festivity, by dining together.

XIX. That a committee be appointed by the Grand Council,

consisting of six Sir Knights and the Chancellor, or his Vice-chancellor, to regulate the affairs of the Order, and that five out of seven be competent to act.

XX. That each Knight Companion supply himself with a copy of the rules, and do make a good use of the same.

LECTURE.

Q. Where were you prepared to be made a Knight Templar?

A. Adjoining a Grand Christian Encampment.

Q. How were you habited?

A. As a pilgrim, with sandals on my feet, a mantle on my shoulders, a staff with a cross in my hand, a belt round my waist, a scrip and wallet, with bread and a bottle of water.

Q. How were you introduced?

A. In that condition I was led towards the entrance of the Grand Christian Encampment, by the Master of the Ceremonies, and a trumpet was sounded.

Q. What followed?

A. I was challenged by an Equerry.

Q. What was that challenge?

A. *Who came there.*

Q. Your answer?

A. A pilgrim, on his travels to the holy city, hearing of a Knight Templar Encampment, has come with a hope of being admitted.

Q. What other questions were put to you?

A. I was asked from whence, and if I came of my own free will, and what I was desirous of doing?

Q. Your answer to these questions?

A. That I came of my own free will from the wilderness of Judea, which I had traversed, exposed to great danger, until I was met by the worthy Knight who accompanied me, and who promised me protection and safe conduct to the holy city; and that I was desirous to devote my life to the service of the poor and the sick, for the sake of Jesus Christ, and to pray for my own sins with those of the people.

Q. Were you further examined?

A. I was asked what recommendation I brought with me,

Q. Your answer?

A. The sign and the word of a Royal Arch Mason.

Q. Were they called for?

A. They were.

Q. How were you further tried?

A. In being asked if I had worked at the Second Temple; if I had received Christian baptism; if I believed in God the Father, God the Son, and God the Holy Ghost; if I believed that God the Son was made man to save us; if I believed in the inspiring power of the Holy Ghost; and if I was willing to protect the Christian faith at the expense of my life. To all which I answered in the affirmative.

Q. What occurred next?

A. I was ordered to wait until a report had been made to the Grand Commander and the Sir Knights of the Encampment.

Q. How were you admitted?

A. A saw was placed to my forehead by the Second Captain, after examining me over again on the same subjects presented by the Equerry. I thus entered the Encampment, and found the Sir Knights under arms. I was subjected to the same examination by the First Captain and by the Grand Commander; after which, I was ordered to kneel on both knees, and receive the benefit of a prayer from the Grand Prelate.

Q. What was further said to you?

A. The Grand Commander said, we must have a further trial of your faith. You must perambulate the Encampment for meditation and further preparation.

Q. What was done with you then?

A. I was conducted to the west, desired to kneel on both knees, with my face to the east, my hand on the gospels; in which position, I received the first part of my obligation.

Q. Be pleased to repeat it.

A. I, A. B., in the presence of the Holy Trinity, and in memory of St. John of Jerusalem, that first faithful soldier and martyr in Christ Jesus, do most solemnly promise and swear, that I will never illegally reveal the secrets of a Knight Templar to a Royal Arch Mason, nor to any person beneath the dignity of this noble order; nor aid in the installation of a Knight Templar unless five are present, myself included, under the penalty of all my former obligations.

Q. After you had received the first part of your obligation, what was then done with you?

A. My staff was taken from me, and I was presented with a sword as a substitute, with my hand still on the Holy Gospels, and in this prostrate form I was taught to repeat the second part of my obligation.

Q. Be pleased to deliver it.

A. I do furthermore swear, that, with this the sword of my faith, I will guard and defend the tomb and sepulchre of our Lord and Saviour Jesus Christ, against all Jews, Turks, Infidels, and Heathens, and other opposers of the gospel.

Q. After you had taken the second part of your obligation, what did the Grand Commander do with you? Did he not address you on the presentation of the sword?

A. He said, in the name of the Father, Son, and Holy Ghost, I arm you with this sword, as a distinguishing mark of our approbation; and I am persuaded, that you will only employ it in the defence of the gospel of our Lord and Saviour Jesus Christ, against all those who may oppose the same.

Q. Be pleased to conclude the obligation.

A. I do furthermore swear, that I will never knowingly draw the blood of a Brother Knight Templar, nor cause it to be drawn in wrath; but will espouse his cause, knowing it to be just, though I should endanger my own life. Even when princes are engaged in war, I will not forget the duty which I owe him as a brother. If ever I wilfully violate this my solemn compact, as a Brother Knight Templar, may my skull be sawn asunder with a rough saw, my brains taken out and put in a charger to be consumed by the scorching sun, and my skull in another charger, in memory of St. John of Jerusalem, that faithful soldier of our Lord and Saviour. If ever I wilfully deviate from this my solemn obligation, may my light be put out from among men, as that of Judas Iscariot was for betraying his Lord and Master; furthermore, may the soul that once inhabited this skull, as the representative of St. John the Baptist, appear against me in the day of judgment: so help me God, and keep me stedfast in this my solemn obligation of a Knight Templar.

Q. Was anything added?

A. I was ordered to kiss the gospels seven times, and received the charge of the Grand Prelate, who exhorted me to fight

manfully and run my course with valour, trusting in our Lord and Saviour Jesus Christ.

Q. What were you then desired to do?

A. I was then ordered to take a lighted taper in my hand, and to perambulate the encampment five times, in solemn meditation, with the admonition, that if I had either prejudice or enmity towards any man, I was to dismiss it as a necessary qualification for further honours; and that, if I would not forgive my enemies, I had better fly to the desert, to shun the sight of the Knights of this Order, than to appear so unworthily among them. This I promised to do.

Q. How were you then disposed of?

A. The veil was taken from the Cross, at the sight of which my burthen fell from my back.

Q. And then?

A. I was divested of my pilgrim's dress, desired to kneel, and to receive the Order of Knighthood.

Q. How was that done?

A. The Grand Commander laid his sword on both my shoulders and my head, and bade me rise a Masonic Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, and also a Knight Templar: giving me a hearty welcome into the Christian Order that would be ever ready to defend and protect me.

Q. What followed?

A. I was intrusted with the signs, words, and tokens, clothed with the mantle of the Order, at which I was told to receive the Lord's yoke, for it was easy and light, and would bring rest to my soul, and that I was promised nothing but bread and water with that habit of little worth.

Q. What next?

A. I was invested with the apron, sash, and jewel.

Q. What was then explained to you?

A. The encampment and its furniture. First, the three Equilateral Triangles representing the Trinity in unity, in the centre of which was placed the omnipotent and all-seeing Eye. Second, the figure of St. John of Jerusalem holding out the Cup of Salvation to all true believers. Third, the Cock which was a memento to Peter. Fourth, the Lamb. Fifth, the Cross on Mount Calvary. Sixth, the Five Lights, on the New Testament, as emblematical of the birth, life, death, resurrection,

and ascension of our blessed Redeemer. Seventh, the Sword and Sceptre. Eighth, the Star which appeared at the birth of Jesus. Ninth, the Ladder with five steps. Tenth, the Saw. Eleventh, the Sepulchre and Gospels. And Twelfth, the Cup.

Q. What was then explained?

A. The seven agonies of our Saviour. First, that which he experienced in the garden of Gethsemane. Second, being seized as a thief or assassin. Third, his being scourged by the order of Pontius Pilate. Fourth, the placing on his head a crown of thorns. Fifth, the mockery and derision of the Jews, by putting on him a scarlet robe, and a reed in his hand as a sceptre. Sixth, nailing him to a cross; and, Seventh, the piercing of his side.

Q. What was finally done?

A. My installation was thrice proclaimed by the Grand Herald, and I partook of bread and wine, in commemoration of the Lord's Supper, with the whole of the Sir Knights in the Encampment drinking from the cup of brotherly love,

MANUAL OF MASONRY;

PART III.

CONTAINING

THE DEGREES OF MARK MAN, MARK MASTER, ARCHITECT, GRAND ARCHITECT, SCOTCH MASTER, OR SUPERINTENDENT, SECRET MASTER, PERFECT MASTER, INTIMATE SECRETARY, INTENDANT OF THE BUILDINGS, PAST MASTER, EXCELLENT MASONS. SUPER-EXCELLENT MASONS, NINE ELECTED KNIGHTS, ELECT OF NINE, PRIESTLY ORDER OF ISRAEL, PROVOST AND JUDGE, PRUSSIAN KNIGHTS, RED CROSS SWORD OF BABYLON, KNIGHTS OF THE SWORD, RED CROSS OF ROME AND CONSTANTINE, KNIGHTS OF THE WHITE EAGLE, KNIGHTS OF THE EAGLE, ROSICRUCIAN OR NE PLUS ULTRA, &c. &c. :

WITH AN

Explanatory Introduction to the Science,

AND

A FREE TRANSLATION OF SOME OF THE SACRED SCRIPTURE NAMES.

By RICHARD CARLILE

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INTRODUCTION

In an introduction to each of the former parts, I have revealed, that freemasonry, rightly understood, is the science of spirit of the Bible. It remains, in this, to make that revelation more ample, and to show the masonic brotherhood, that, though never in a lodge, I can teach them the very science or spirit of Masonry, such as they do not find taught in any lodge now existing. In this introduction they shall find the climax of the philosophy which they hold in allegory, and of which, in their lodges, they have no understanding, beyond the reading and uttering of the letter or mystery. They are in precisely the same condition with the Jewish and Christian churches, resting on the letter; blind, deaf, dumb, and dead to the spirit or science of the sacred scriptures.

The great mistake of the two churches, Jewish and Christian, has been to read the Old Testament and gospel as historical scripture of human action, limited to time and place. As such, it could have only been the word of man; and not the word of God. The Bible is of higher meaning, is not the word of man; but is, in truth, the word of God. To write history, inspiration is not necessary; the most common-place memory is sufficient; so inspiration makes no part of history, has no communion with it, they cannot be mixed up together; hence the Sacred Scrip-

tures are inspired writings, and not history of human action. History of God, they may be styled, and this is what is meant by sacred history: and it is worthy of note, that the contemptible history of man was not begun before the time of Herodotus; or five hundred years before the Christian era, while the Sacred Scriptures are not to be limited to any time, though first submitted to public and general notice, in a translation from the Hebrew into the Greek language, at Alexandria, in Egypt, about twenty-three centuries since. This refers more particularly to the Old Testament Scriptures; but we can trace the first Greek version of the gospel to the same city, and nearly if not fully up to the same period, in the Therapeutan churches; while the tragedy of Prometheus, by Eschylus, is an older Greek version of the same gospel, as handed down from Persia and Hindostan. With God, or the word of God, there is no beginning; no origin in time or place; no subject for the limits of human history.

God is immutable. Immutability establisnes eternity. God is eternal. Eternity is the antithesis of beginning, but not of creation. God, therefore, had no beginning, but is a creating power. Creation being a composition of elements, the elements, and not the thing created, are eternal. The power is immutable, the composition mutable. And it is a human error in the translation of divine language, to say or suppose that God began at any time to act upon a new scheme or altered plan with the human race. It is the letter, and not the spirit of the gospel that thus states the case. That letter is nothing more than a drama prepared for personification, the spirit is in the principle or power to be personified. The letter is but a new version of the thing in every succeeding language, from the Sanscrit to the Grecian. The spirit is eternal, beyond all language, and, as the word of God, is co-eternal with God, There are but two distinct states of the human mind; the one founded as on the letter of the Sacred Scriptures, the other on

the spirit; the one a state of error and superstition, and the other a state of truth and science. In the same sense, and under the same distinction, there can be but two kinds of churches and Masonic Lodges; the one founded on, or made up of, the letter, the error, the superstition; the other founded on, or made up of, the spirit, the truth, the science. All ancient priesthoods of which we have any records, and all the ancient mysteries, were presented under the two-fold distinction of letter and spirit; the letter an exoterical doctrine, a lie and superstition for the people without: the spirit and esoterical doctrine, the truth and science of the thing, for the priesthood and initiated within. This was the game, until both the priesthood and Masonic Lodges lost their own secret, their word, their revelation. It is now all mystery, all letter, all error, all superstition; no revelation, no spirit, no truth, no science. It has been, and continues to be, my endeavour to bring the church and Masonic Lodges back to a knowledge of the revelation, the spirit, the truth, and science of their symbolical allegories, to throw a little scientific and intellectual life into them, to make them respectable and respected by the people at large, to stay dissent, and to make society a Catholic or Masonic brotherhood.

In furtherance of this object, I shall now present the Masonic reader with a glossary of Bible names, or rather a translation of such names, for they have not been translated into our English language, in any other way than as a table or glossary. They are left in our English versions of the Bible to appear as names of human beings, and are read by the letter readers as names of human beings. The same sort of reading may be applied to the sacred writings of the Hindoos, and to the names of their avatars; and the same mistake be made, while we now know, that these avatars, though called successive incarnations of God in man, were in spirit and science, large astronomical periods of time, presenting various condi-

tions of the earth's surface, and various physical and moral effects on human nature. Such I take to be the meaning of the Sacred Scripture names from Adam to Jesus Christ; it is physically an astronomical genealogy, morally a mental one.

There was a translated table of names in the Bibles published in the reign of Elizabeth. The introduction tells me that the translation has been corruptly, purposely, and wickedly withheld from the Bibles printed in the reign of Henry VIII. Edward VI, and Mary I, and I find it was suppressed in the new translation of the Bible ordered by James I. The old introduction is a curiosity worth transcribing; and though the author (Hervey) does not appear to have known the whole subject, he leaves us to guess that he knew something about it; I will give the matter in his own language, as far as the introduction goes; but I shall take some liberties with his translations, and give more of the spirit of the thing than he has given. I cannot rest until I have made myself a thorough master of the Hebrew language, if I can live long enough for that purpose, for I almost daily make discoveries of spiritual meanings in that language, which none of our priests or translators have hitherto taught us.

"Whereas the wickedness of time, and the blindness of the former age hath been such, that all things altogether have been abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures have been forgotten, and now seem strange unto us, and the names of infants, that should ever have some godly advertisement in them, and should be memorials and marks of the children of God received into his household, have been hereby also changed, and made the signs and badges of idolatry and heathenish impiety, we have set forth this table of the names that are most used in the Old Testament, with their interpretations, as the Hebrew importeth:

partly to call back the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signify, that their children, now named after them, may have testimonies by their own names that they are within this faithful family, that in all their doings had ever God before their eyes, and that they are bound by those their names to serve God from their infancy, and have occasion to praise him for his works wrought in them and their followers: but chiefly to restore the names to their integrity, whereby many places of the Scriptures, and secret mysteries of the Holy Ghost, shall better be understood.

A Table of some of the Names of the Sacred Scriptures, translated from the Hebrew and the Greek into the English Language.

A.

Aaron. A lofty or elevated teacher, or power of teaching, High Priest of Israel—the Holy Spirit, or Spirit of Truth, as described in the New Testament.

Abednego. A servant or follower of the Lord God, or of Christ as the life and light of men, whose integrity and fidelity the fiery furnace of persecution cannot destroy. One baptized with fire, or perfected in the baptism of the Holy Ghost.

Abel. The City of God made low and desolate. Jerusalem weeping and mourning.

Abez. The city of Cotton, of tiresome labour, of low wages, dark and muddy, the Manchester of Judea. (See Calmet's Dictionary for the authority, as also for the general authorities of this Dictionary.)

Abiah or *Abijah.* The Father God, or God the Father—The law or will of necessity—The Physical system of the universe—The tyrant ignorance of physical power, to be relieved from which the Israelites sought a king, but finding still a tyrant power of evil spirit in their ignorant king, they had no relief from their grievances, until Christ, Shiloh, and Solomon came as the Spirit of Liberty and Prince of Peace and Abundance, arising from wisdom and the King or Spirit of Righteousness. Hence was or rather is to be built, a Church of Christ, and temple of God the Holy Ghost—*The true Masonic Temple.*

Abialbon. God the Father, &c.—The Creator—The Building Father—The Father of the Lord Jesus Christ, or of Intelligence, Mind, Soul, Spirit.

Abiathar. God the Father, as the Father of the excellent and risen Christ—The Holy Spirit, as a High Priest, Lofty Teacher, and successor of Aaron.

Abida. God the Father, as the Omniscient, or Father of Knowledge. (*Without God the Father there could be no God the Son: without a thing to be known, there could be no knowledge of the thing. He that hath ears, let him hear. Hence the meaning of the material system of the universe, as eternal, and of immateriality, of the soul, as immortal.*)

Abinan. God the Father, as the Father of the Son, Soul, or Judgment.

Abigail. God the Father's Wife, or joy, from whom was born Daniel, the Son, or Judgment of God.

Abihail. God the Father, as Lord of Hosts, of Strength, of Praise, of Glory.

Abihu. God the Father, &c.

Abyam. God the Father, as Father of the Sea, or the creative and productive power of water. (The sense in which the spirit of God moved on the face of the waters or the deep.)

Abimael. The Messiah or Sent from God the Father.

Abimalech. God the Father, as the Royal or Kingly Father.

Abinadab. God the Father, as Father of a Covenant or Vow, of Moral Law and a Free-minded People, such as the Israelites.

Abinoam. God the Father, as the Father of Beauty, and its Vanity and Weakness without Deborah or Wisdom, the Minerva and Pallas of the Sacred Scriptures.

Abishag. God the Father's Ignorance, or a Married Maiden.

Abishai. God the Father, as the Father of the Sacrifice or Messiah.

Abishua. God the Father, as the Father of the Crucified Saviour, crying, *Eli Eli Lama Sabacthani.*

Abitub. God the Father, as the Good God.

Abiud. God the Father, as the Glorious God.

Abner. God the Father, as the Father of Light, of the Son, the Lord Jesus Christ.

Abram, Abraham. God the Father, as the Father of Isaac, the Sacrifice; God the Holy Spirit, as the High and Elevated Father or Teacher of the Spirit of the Children of Israel. The same as the Incarnation of the Brama of the Hindoos. The Father of the two Covenants. As *Abraham*, the spiritual father of all nations.

Adam. God the Father, as the progenitor of Jesus Christ The First in relation to the Second Birth of man. The earthly, physical, or parental birth. The passions, as distinct from the Reason or Christ. The blood-life of man, which must be crucified to be Christianized. The first man and woman united—

The first born of the sea or of water. The first parent of the human mind.

Adonibezek. God the Father, in relation to the powers of the Electric Fluid or Lightning.

Adonikam. The Resurrection of the Lord, or the return of Israel from the Captivity of Mystery to Science.

Adoniram. The ascension of the Lord or the triumph of Christ over death, hell, and captivity.

Adonizedek. The same as Malchisedec, the Lord or King of Righteousness, Justice, Mercy, and Peace.

Ahaz. The imaginative power of the human mind, that is made up of visions, and that leads to nothing but idolatry and superstition.

Ahasiah. The same as Ahaz—a false worship of God.

Ahiam, Ahiah, Ahijah. James, the Brother of the Lord —the Brother of the Mother—the Brother of the Sea—the Brother or Friend of the nation.

Ahiezer. Brotherly help, counsel, or assistance.

Ahihud. Brotherly union, strength, and joy.

Ahikam. Brother of resurrection, that restores the long lost Revelation of the law and the Gospel.

Ahimaz. The beautiful counsel of a Brother.

Ahiman. The ready strength of a Brother's right hand.

Ahimelech. The Royal Brother.

Ahimoth. The Brother dead, or whose days are spent.

Ahinadab. The liberal Brother, with princely offerings.

Ahinoam. The Daughter of Ahimaaz, or the beauty of the united counsel of brother and sister, or of man and wife. —As the wife of Saul, motioned or counselled evil.—As the wife of David, motioned or counselled good, love, and peace.

Ahira. An evil Brother.

Ahisamach. A Brother that supports and strengthens.

Ahitovhel. A brother of evil counsel.

Ahitub. A good Brother.

Amalek. An ignorant, irritable, quarrelsome, and fighting people.

Amariah. The Word or Lamb of God.

Amasa, Amashai. The working people, or tax and tribute payers; the oppressed people.

Ammiel. A people of God as a wise people.

Ammishaddai. An almighty people revolting against oppression.

Ammon. The people of any country.

Amos. A people strong to bear a burden.

Amraphel. A judge that speaks of hidden things.

Anammelech. The choral answer of the King in Council.

Ananias. The dark cloud or power of divination

Anath. The song of poverty and affliction.

Anaviah. Affliction or crucifixion of the Lord.

Angel. An intellectual messenger of the Holy Spirit. *Destroying Angel* signifies error and superstition, as to the mind; disease as to the body.

Ani, Uni. Poor or afflicted. A musician that answers.

Areli, Ariel. The light of God on the altar; *figuratively*, the Lion of God, Judah, the sixth n of the Zodiac.

Aretas. The pleasure of virtue.

Aridai, Aridath, Arisai. The sons of Haman, signifying the state of mind that is accused before or by the Lord's People, the Jews or Israelites.

Arimathea. The light of the death of the Lord.

Armageddon. The high and mighty *revelation* of the Gospel. The last battle to be fought among mankind, as the bringing in of Jerusalem, or a city as a state of peace.

Arnan, Arnon. The sacred light of God the Son: the secret thing contained in the ark, the Law and the Gospel; still waiting for revelation.

Arpad. The light of redemption.

Arphaxad. A Healer, a Worshipper, one that cultivates the health both of body and mind; an Israelite, a Jew, a Christian, as one and the same state of mind.

Asa. A physician, a teacher, healer or curer of body and soul.

Asahel, Asaiah. The teaching and creating power of mind, as God the Son.

Asaph. A collector of Psalms, of Hymns, Songs, and Music.

Asarelah. The Druidical worshippers of the oak, as emblematical of the strength and eternity of God.

Aseroth. The rural worship of false gods.

Ashbel. The expiring fire of old age.

Asher. Happiness as blessedness.

Ashtemoth. The perfect man of intellectual fire.

Ashuath. The morality of human nature.

Ashur. The fire of liberty, or of a free mind, or a free people.

Asiel. The strength of God, the Goat of the Lord, or the twelfth sign of the Zodiac, December.

Askebon. That which is weighed and found wanting; that which is infamous.

Asmodeus. The Devil or Principle of Evil, as a consuming or destroying fire.

Asrael, Asriel. The beatitude and strength of a perfect intellectual mind.

Athaliah. The time of the Lord, or of an intelligent people to remove their oppressors.

B.

Baal. The Sun, the Lord.

Baal-berith. The Lord of the Covenant.

Baalida .. The Lord or Master of Knowledge.

Baal-shalissa. The Trinity in Unity.

Babylon. Mystery, Confusion, Captivity.

Bahalhanan. The grace or gift of God; that which is agreeable to God.

Balaam. A Priest, an Elder.

Baladan. The Lord God, as ripeness of judgment.

Balak. The Destroyer.

Bani. The Son to build the Temple of Knowledge. (A masonic name.)

Baptism. In the name of the Father, and of the Son, and of the Holy Ghost—Is, first, to dip into Nature, or God the Father, for physical science, of which water is the symbol. The second is to dip into Jesus Christ, as the Fountain of moral science, of which water is still the symbol. And the third is to dip into the Holy Ghost, for intellectual, oratorical, prophetic and poetic inspiration, of which fire is the symbol. Hence *Baptism by water* is symbolical of infant and adult education, and *Baptism by fire* signifies inspiration, or the highest intellectual attainment of the Holy Ghost, belonging not to the many called, for all are called; but to the well-organized few that are chosen.

Barak. God the Father, as Jupiter Tonans, the Thunderer—Hence the meaning of the phrase, "The stars in their courses fought against Sisera."

Bathsheba. Daughter of an Oath, and Mother of the Prince of Peace and Wisdom.

Bathshua. Daughter of Salvation.

Beeliada. A Master of Science.

Belshazzar. Master of Sacred Treasures.

Benaiah. The Son of the Lord, or understanding of the Lord.

Benjamin. The accumulated strength of painful labour Son of the Right Hand.

Beninu. Sons, Intelligent Architects or Masons.

Beraiah. The ripeness of the Lord.

Besodiah. The sacred counsel of the Lord.

Besor. Evangelization or Incarnation.

The Hebrew *Beth* may be taken throughout as signifying Temple, School, House, or State of mind.

Bethabara. The Temple, School, or House of Passage from one to another state of mind. It signifies also a place of passage through water, as the baptism of John beyond Jordan.

Bethachara. The House of Knowledge, or of the Vineyard in the sense in which Christ is the true vine of the human mind.

Bethanath, Bethany. The House of Affliction, of Humiliation, of Song and Praise.

Betharabah. The House of Safety and Caution in the Night.

Bethazmaveth. The strong House of Death—of the physical law of necessity.

Bethaven. The House of Women with Child, and of them that sing from joy.

Beth aven. The House of Vanity, Iniquity, and Trouble.

Bethbarah. The House of the Son, or of the Bread of Life.

Bethbasa The House of Confusion and Shame.

Bethbirei. The House of God, the Creator or mind, of health, and choice.

Bethca. The House of the Lamb of God, of Knowledge.

Bethdagon. The House of God, that creates, increases, and multiplies the loaves and the fishes for human sustenance.

Betheked. The House of Shepherds, or of a virtuous and scientific priesthood.

Bethel. The House of God.

Bethesda. The House of the effusion of the spirit of mercy.

Bethgamul. The House of Separation and Reward.

Bethanan. The House of Grace, Mercy, and Gift, in the intellectual sense.

Bethlehem. The House or Birth-place of the Bread of Life, Jesus Christ.

Bethmillo. The House of Plenitude and Reflection—the fulness of the Holy Ghost.

Bethnimrah. The House of Bitterness and Rebellion.

Bethogla. The House of Festivity.

Bethoron. The House of an Indignant People asserting their liberty against the tyrant and oppressor

Bethpalet. The House of Deliverance.

Bethpazzez. The House of Division among the people.

Bethpage. The House of Meeting.

Bethrapha. The House of Medicine or of Health.

Bethshalisha. The House of the Holy Trinity.

Bethshemesh. The Temple of the Sun Worshipped as God.

Bethzecha. A Prison or House of Fetters and Chains.

Bethzur. The House of the Lord, built on a rock. The House of Peter.

Bazaleel. The shadow of God.

Bildad. Old Friendship.

Bilhah. Old and Fading; an old maid.

Boaz. Strength, Firmness.

C.

Cain. The evil principle of Envy or Jealousy.

Caiphas, Cephas. A Student of the Sciences—the rock of science on which the Church of Christ be built.

Canaan. A Land of Merchants.

Capernaum. The Field of Unity of Mind or City of Comfort. One of Robert Owen's communities when practicable.

Carchemist. The Lamb of God or Messiah.

Carmel. The Circumcision of the Lamb or Baptism by water.

Chebar. Force, Strength, physical power of ignorance.

Cheran. The Lamb of Knowledge.

Chorazim. A Secret or Mystery.

Cosbi. A Liar.

D.

Dagon. The Fish God, Jonah, Joannes or John the Baptist, the teacher of the arts and sciences.

Dan. Judgment.

Daniel. Judgment of God.

Dardu. House of Knowledge.

Darius. A Student.

Dathan. Law or Rites.

David. Well-beloved, Dear, the Love of the Father for the Son, as physical love; or rather of the Son for the Father, as intellectual love.

Debir. The Word, or a City of Letters.

Deborah. Wisdom, the Jewish or Israelitish Minerva.

Delilah. Consumption of Intellectual Strength and Glory, improper attention to the sex. A waste and destruction of brain of the wise and strong man.

Deuel. Knowledge of God.

Dibon. Understanding — Abundance of Knowledge — a Building up of the Temple of the Lord and of the Holy Ghost in the human mind.

Dibongad. A Tribe of Intelligent People, intellectually equipped at all points.

Dabri. The Word of the Lord.
Dinah. Judgment.
Dorda. Generation of Knowledge.
Dura. Generation.

E.

Ebal. The Decay of Age.

Eden. The Garden of Pleasure and Delight; a Paradise which all the earth may be made, when human history shall be freed from the trammels of superstitious priests and ignorant kings.

Eglan. Ignorance; the oppressor of the Spirit Israel. Bull-eyed.

Egypt. In relation to the Spiritual Israel, the land of bondage and oppression; something like the original sin or ignorance of the human mind.

Ehud. Knowledge—Praise—the deliverance of Israel from ignorance, bondage and oppression.

Eladah, Elead. The eternal witness, that God the Father is a system of prey and necessity as well as of creation, the Creator, Preserver, Destroyer.

Elai. The Almighty God the Father.

Eldaah, Eliada. Science, or Knowledge of God.

Elealeh. God's Ascension.

Eleasah. The work of God

Eleazar, Eliezer. Help or Counsel of God.

Elhanan. Grace, Gift, or Mercy of God.

Eliab. God the Father.

Eliaba. The Shield of God.

Eliah, Elijah, Elias. The Lord God or God Necessity.

Eliakim. The Resurrection of God.

Elam. The God of the People—or the People of God: Knowledge, the power of the people.

Eliasaph. The Accumulating, Perfecting, or Finishing God.

Eliasib. The God of Conversion.

Eliathah. The Advent of God.

Elidad, Eldad. Same as *David*, the love or favour of God.

Eliel. The Strength of God.

Elioreph. The Power of God the Father in the season of winter.

Elimelech. God the King, or Council of God.

Eliœnai, Elihoenai. My tears fall towards the Lord.

Eliphal, Eliphaleh, Eliphaleth. The miraculous or admirable deliverance or judgment of God.

Elisha, Elishah, Elishua. God the Saviour — Liberty — Freedom—The Lamb of God, that taketh away the sins of the world.

Elishama. God Hearing.

Elshaphat. God Judging.

Elishur. The Rock, Strength, or Church of God, founded on physical and moral science.

Elihud. The Glory, Praise, or Knowledge of God.

Elizaphan. The hidden yet beholding God.

Elkanah. The zeal of God.

Elkoth. God the Father—necessity.

Elmodam. The God of Mathematics.

Elhanam. The God of Beauty—Adonis

Elnathan. The Gift of God

Elpaal. The Work of God.

Elteketh. The Ark, Shield, or Armour of God

Eltekon. The witness or Assurance of God.

Eltolad. Generation of God.

Eluzai. The Strength of God, Force Necessity as a

God the Father—persuasion, choice, liberty, as of God the Son.

Elzabad. An Endowment from God

Enaim. The Fountains of Tears.

Enan. The Tricks of Mystery and Priestcraft.

Endor. Fountain, Habitation, or Eye of Generation.

Eneglaim. Round or Bull-eyed; which the phrenologists call the Organ of Language.

Engannim. A garden Fountain.

Engastrimuthi. Ventriloquists.

Engedi. Goat-eyed, Happy.

Enhaddah. Clear-eyed, Joyful

Enoch. Perfected in Discipline.

Enon. Dark or Clouded-eye.

Enos. Mortality of Man.

Epher, Ephra, Ephron. Ashes, Dust, Earth, or vegetable mould.

Ephlal. To Pray for Judgment—to Seek Knowledge, as a qualification for Judgment.

Ephraim. The Growth of Fruit or Vegetating Power.

Esau. To Do, Act, or Finish.

Esdras, Ezra. Help or Aid of the Court.

Eshbael, Ishbosheth. The Heat or Fire of the Sun.

Eshban. The Fire of Intelligence, or the Builder of the Temple of the Holy Ghost

Eshek. Violence or Calumny.

Eshtaol. The strong woman—Debora—Minerva, the fire of the labour of prayer or knowledge seeking.

Esther. The Secret or Healing Power of knowledge.

Etham, Ethanim, Ethnan or Ethni. The Strength, Spirit, or Gift of Prophecy.

Eve. Living, Life or Enlivening, the parent of life, the desire of the physical man, Adam.

Erbon. One who is eager to Learn.

Ezekiel. The Strength of God in the Spirit of Propnecy.

Ezrahite. One who has Risen, or Returned from Captivity.

G.

Gaal. An Abomination

Gabriel. The Strong Man or Messenger of God.

Gad, Gaddi, Gidgad. Happily armed and prepared to Fight the Battles of Israel.

Gaddiel. Goat of God or of the Zodiac.

Gamaliel. The Recompense or Reward of God.

Gedaliah. The Greatness and Glory of the Lord.

Gemariah. Perfection of the Lord.

Gideon. A Destroyer of Errors.

Gilboa. A Revolution or Overthrow of the mind.

Gilead. The Heap or Mass of Testimony.

Gilgal. A Circle of Testimony for the Covenant.

Giloh. A Revealer of Secrets.

Girgashites, Gergesenes. Pilgrims.

Golgotha. A Skull, the Crucifixion of Christ incarnate, with five wounds, mythologically signifies the expansion of the skull, of the living human being, more particularly in the forehead, through the best use that can be made of the five senses.

Goliath. Captivity, or a Passage and Revolution from Bondage, accomplished by a Prince or Saviour of Israel.

Gomer. Perfection.

Gomorrha. A Revolting and Rebellious People.

Guel. The Redemption of the Crucifixion.

H.

Habbakuk. The Embracer or Wrestler with the Lord

Habazaniah. The Hiding of the Lord's Shield.

Habaiah. The Hidden Love and Affection of the Lord.
Hachaliah. Waiting for the Lord.
Hagar. Rumination—Mount Sinai.
Haggai. Festivity. The Dance of the Circle.
Haman. He that Conspires for Evil.
Hamuel. The Anger of God the Father.
Hanameel, Hananeel, Hananiah, Haniel, &c. The Grace and Mercy of God.
Hannah. The Giver of Good Things.
Hareth. The Refuge of Freemen.
Hasadiah. Mercy of the Lord.
Hashabiah. Account or Reckoning with the Lord.
Hashabnah. Haste of the Intelligent.
Hazael. One who Sees God.
Heber, Hebrew. A Companion or Associate in the Ancient Mysteries, of the first degree.
Heshbon. Invention, Industry, or Thought.
Hezekiah. Strength of the Lord.
Hiram. The height of intellectual life and Liberty.
Hodaiah, Hodaviah The Praise or Confession of the Lord.
Hor, Hur. Conception of Idea. Liberty.
Hosea. Saviour.
Hoshaiah. God the Saviour.
Huldah. The world.

J.

Jabin. He that Buildeth on Understanding.
Jabneel. Understanding of God.
Jachin. To Establish in Wisdom.
Jacob. A Supplanter by pursuit of Knowledge.
Jada. Knowing, Skilful.
Jadiael. Science or Knowledge of God.
Jahaziah. Vision of the Lord.

Jahdiel. The Unity of God.

Jair. Brightness, Enlightenment.

Jamnia. The Right-hand, or Understanding of God.

Japheth. Extension of Mind by Persuasion.

Japhia. That which Enlightens or Teaches.

Jarib, Joiarib. He that Disputes or Pleads · an Advocate.

Jathniel. Gift or Recompense of God.

Jattir. He who Excels by Examination and Research.

Ibnah, Ibneiah. Understanding or Building of God.

Jecamiah, Jehoiakim, Joachim. Resurrection of the Lord.

Jecoliah. Consummation of the Lord.

Jeconiah, Jehoiachin. Preparation or Strength of the Lord.

Jehoadah, Jedaiah, Joiadah. Science or Knowledge of the Lord.

Jehoasah, Josiah. The Fire of the Lord.

Jehosadak. The Justice of the Lord

Jeoshaphat. The Judgment of the Lord

Jehu. God Himself.

Jehubbah. The Hidden or Sacred Love of the Lord.

Jehucal. The Infinity and Eternity of God.

Jehud. He that Praises, in the sense in which *Praise* is the benefit and result of Prayer or Pursuit of Knowledge. To praise one must know.

Jehudi. God is my Praise—God is my Knowledg

Jehudijah. The Praise or Knowledge of the Lord.

Jeiel, Jeuel. The Devil; one driven from the presence or knowledge of the Lord, by Error, Idolatry, Superstition, and its consequent wickedness.

Jekameam, Jokmeam. The Resurrection, Insurrection, and Vengeance of an enlightening people on superstitious Priests and Tyrants.

Jekuthiel. Hope in God, or in an assembly of Wise Men, as the People of God.

Jemima. The Beauty of the Day.

Jerahmeel. Mercy of God.

Jeremiah. An Inspired Man; like Aaron, a lofty, mountainous, or elevated teacher—the distinction and office of the Holy Ghost.

Jeriah, Jeriel eruel, Jerijah. The Protection or design of the Lord.

Jeribai. An Advocate or Partisan.

Jericho. The Moon.

Jeroboam. The Opposer and Oppressor of the People, by cause of schism and dissension, through Idolatry and Superstition.

Jerubbaal. The Advocate of Baal.

erubesheth. Let the Idol of Confusion, the Mystery, Letter and supposed human History of the Bible defend itself.

Jerusalem. Vision of the perfect or of real Jews. The City of Peace that is hoped for by wise and good men, to arise out of the improvement toward perfection of the human race by scientific education. Its more secret or masonic meaning is, that it is the peaceful bosom of a Jew, or of a spiritual and scientific man.

Jesaiah, Jeshaiah, Jeshua, Joshua, Jehoshuah, Jesse, Jesus, Isaiah. With a multitude of other names, all alike signifying the Healing, Cure, or Salvation of Mankind by Science.

Jether, Jethro. Excellence acquired by Examination and Searching.

Jeush. A Leprous or Scorbutic Man. Some of the Ancients, in contempt, called the Jews by this name.

Jew. The original meaning of the name and distinction of *Jew* was that of a wise and perfect man, by devotion to science. The word is of the same meaning as Jehovah—literally, it is the God of man. The Holy Ghost or inspired Spirit of man.

Jezamiah. Attention to the Lord.

Jezebel. An Idolatrous Church Symbolised by Feminine Vices.

Jezraiah. The Solar Rays, or the Brightness of the Lord Physically Symbolised.

Immanuel. God with us.

India. Praise, Law, Knowledge the original Judea.

Job. He that suffers—Christ Crucified. Dramatic personification of principle, such as *persona,* by sound, through metallic tubes, or ventriquolism, the hollow and varied speaking of the belly. The whole sum, substance and meaning of the appearances, voice, and sight of God, in the Sacred Scriptures.

Joeluh. The Teacher that removes the Curse of Ignorance.

Jogli. The Joy of Revelation.

Johah. The Vivifier, by Second Birth or Intellectual Life.

John, Johanan. The Grace, Gift, Love, or Mercy of the Lord.

John Baptist. The Fish or Water God, that taketh away the Sins, Original Sin, or Ignorance of the World, leaving the man a Hebrew. Jesus is the Lamb like innocence, or suffering patient God, that taketh away the sin or ignorance of mankind, leaving man an Israelite. And the Holy Spirit is the God of Intellectual Fire, that purges the remaining sin, purifies and perfects the holy man, the Hebrew, Israelite, Jew, or Christian.

Jokdeam. The Captivity of the People.

Joktheel. The Union and Assembly of the People.

Jonadab. A Liberal Prince.

Jonathan. The Gift of Prophecy from the Lord.

Jordan. The River of Judgment, So that Baptism in the Waters of Jordan meant intellectual trial by witnesses and judgment. An examination of a student by competent teachers or examiners.

Joseph, Josiphiah. Intellectual increase and addition.

Joshabad. Endowed by the Lord.

Joshbekashah. A Student.

Josharíah. The Equity, Justice and Equality of the Lord.

Joshibiah. The Return of the Lord, or Lord's People, from Captivity.

Jotham. Perfection of the Lord's People.

I.

Irpeel. The Health or Physic of God. Tuition.

Isaac. Laughter or Joy for the Birth of Salvation.

Iscariot. The Wages of Sin and Death.

Ishbak. Empty, Exhausted, and Abandoned.

Ishbosheth. The Man of Sin or Shame, who retardeth Knowledge by Idolatry and Vice.

Ishmael. God that Hears.

Ishmaiah. To Hear and Obey the Lord.

Ishtob. A Good Man.

Ismachiah. United to and supported by the Lord.

Israel. The man that sees God by Wrestling, Prayer, Knowledge Seeking. The Princely Power of Knowledge.

Issachar. Price, Recompense, or Wages.

Ithiel, Ittai. Sign of the Advent of God

Judah, Judas, Judith, &c. Praise by Knowledge.

Judea. The Land of Knowledge, the same as India, applies to the whole continent of Asia, or land of fire and happiness, as first enlightened with intellectual fire. Its application to Syria and Palestine has been but an abuse of the word, within the last 2000 years. Its more secret or sacred meaning is, that it is the cultivated human body, the body of a real or spiritual Jew.

Izrahiah. The Rising or Brightness of the Lord.
Israel, Jezreel. The Seed of God.

K.

Kabzeel. Congregation of God.
Kadmiel. The Antiquity or Eternity of God.
Karta, Kiriath. The City or Place of a Lecture.
Kedar. Black.
Kelaiah, Kolaiah. The Voice of the Lord.
Kiberothavah, Kiberothattaavah. The Graves of Lust.
Kirjathsepher, Kirjathdebir. The City of Letters, or Words, or of Books.
Kashaiah. The Chaining of the Lord, exemplified in the tragedy of "Promethus Bound," by Eschylus.

L.

Laadan. The Pleasure that Devours or Destroys Judgment, exemplified in the story of Sampson and Delilah.
Laban. White.
Lamech. Poor, Low, Stricken, Miserable.
Leah. Painful, Wearied.
Lemuel. God with Him.
Letushim. Working Men of the Hammer or of Metals.
Levi. Under the Tie of Religion.
Leummim. Gentiles, without the Living Waters.
Lot. Sacred or Secret.

M

Machbanai, Machbenah. My Poor Son—or the Death of the Builder. The Word of the Master Mason in Freemasonry,

on the death of Hiram Abiff.

Machir. He that sells his Knowledge.

Machpelah. Of Double Meaning—Sacred—a meaning shut up in an allegory or mystery.

Madmannah. The Mathematics.

Madon. A Debate.

Magdalen, Migdalel. Of Magnificent Intellect. Tower of Intellect — Lofty Forehead — Name of the Lamb written there. Proof of Ancient Knowledge of Phrenology. Greatly misused, when applied to the signification of a once lewd woman.

Magdiel. He who Publishes, by Proclamation, that God or Science is the most precious fruit of human life

Magi. Interpreters of Sacred Mysteries—they who apply themselves to the study of sacred things.

Mahalaleel. The Illumination and Praise of God.

Mahath, Mehida. He that Blots Out or Suppresses Knowledge, or that conceals knowledge in an enigma, mystery, or dark saying.

Mahazioth. One who sees a Sign or Spirit in the Letter of Sacred Scripture.

Makkedah. Elevation by Prayer or Knowledge Seeking.

Malachi. My Angel or Messenger. The Spirit of the Word. The Holy Spirit.

Malchiah, Malchiel, Malchijah, Melchiah. The Lord is my ruler.

Malchiram. My King or Lord is Exalted.

Malchishua. My Saviour is a King.

Mallothi. Fulness of Language. The Bull-eye of the Phrenologists. Full of the Holy Ghost.

Mammon. Avarice, Desire, Riches.

Mamre. Bitter Rebellions.

Manahem, Menahem. The Comforter—the Holy Spirit.

Manasseh. Forgetfulness of God.

Manhu, Manna. What is this? It is the food of Angels. The Immaterial Bread of Life. The Intellectual food of an Israelite. The Body of Jesus Christ, as intellectually eaten by all disciples and communicants.

Maralah, Meremoth, Merome. The Bitterness of the Crucifixion of Jesus Christ.

Maranatha. The Lord comes.

Mark. Polite Learning.

Martha. The Cares and Bitterness of Teaching.

Maschil. An Instructor or Teacher

Mattaniah, Mattathias. Gift, Hope, or expectation of the Lord.

Matthew. A Gift of God.

Mebunnai. A Building by Understanding, as the Temple of Solomon or of the Holy Ghost must be built in the human body.

ehujael. Smitten of God.

Mejarkon. Stagnant Water, stagnant state of the Human Mind.

Mekonah. The Foundation on which to build an understanding.

Melatiah. The Deliverance of the Lord.

Melchisedec. The Messiah, Jesus Christ, King of Righteousness, and Prince of Peace. A masonic order of the Holy Ghost in the Ancient Mysteries, into which the Hebrews were a first initiation.

Memra. The Word of God. Hence our words *memory, memorial, memorandum,* as things of the mind.

Merab. He that Debates or Multiplies Arguments.

Meraiah, Meraioth, Merari. The Bitterness of Provocation and Rebellion toward the Lord.

Meroz. Secret, Mystery, by Letter — Adversary of the Lord, "Curse ye Meroz," curse it; for it has been a curse to you.

Mesha, Messa, Meshach, Messiah, Moshe, Moses, Myses, as Bacchus. *Words* of the same meaning, signifying *taken out of the Water*, Saviours of Israel or Salvation. *Yes*, another name of Bacchus, the I. H. S of our altar-pieces, in Greek Letter, is Jesus, Son of the Virgin Mary, mythologically to be understood as the Saviour born from the Virgin Sea or Water, perpetual parturiting Virgin, and theologically or spiritually as the Baptism of Water, or Salvation, passing through the Baptism of the Holy Ghost or of Fire, to perfect the man for all spiritual offices. Alas! how few are now truly called by the Holy Ghost.

Michah, Michael, Macaiah. Who is like to God for Humility and Strength?

Michmas. The place where the Poor are heavily Taxed. England at present is Michmas.

Miriam, Mary, Maria. Lady or Mistress of the Sea. The Virgin Water Impregnated by the Spirit of God. The Spirit or power of Teaching.

Misham. The Saviour of the People.

Mispar. An Accountant or Book-keeper.

Mithredath. He that Explains or Meditates upon the Law.

Mordecai. One, who by Humility and Repentance, learns to become a Teacher.

Moriah. A place whereon to teach the Doctrine and Fear of the Lord.

Moseroth. The Discipline and Order of Erudition

N.

Naam, Naaman. The power of Beauty to move the feelings.

Naamathite. Beauty that moves to Death.

Naashon. Their Auguries.

Nabal. A Fool, Senseless.
Naham, Nahum. The Consolation of Repentance.
Naomi. Beautiful.
Naphish. The Growing Soul.
Napthali. That Argues by Comparison.
Nathan. A Giver.
Nathanael. Gift of God
Nebajoth, Naboth. Words of Prophecy.
Neballôt. A Sacred Prophet that Prophesies in a Riddle
Nebusashban. Words of Prophecy that expand the Mind.
Nedabiah. The good pleasure of the Lord.
Nehemiah. The Consolation of the Repentance of the Lord.
Neiel. Motion of God.
Nemuel, Jamuel. God that Sleeps, or Sleep of God.
Neriah. Light or Land of the Lord.
Nethaniah. Gift of the Lord.
Neziah. The Strength and Victory of Necessit the Eternal.
Nibhaz. To prophesy.
Nicodemus, Nicolas. Victory of the People.
Nimrod. Rebellion against the Lord—Tyranny, Despotism.
Nineveh. An agreeable dwelling.
Noadiah. The Witness or Testifier of the Lord.
Noah. The Righteous Man that Saves Himself from the Common Idolatry and Superstition.
Nob. Discourse or Prophecy.
Nod. A Vagabond.
Nun. A Son.

O

Obadiah. A Student, Teacher, or Servant of the Lord.
Obed. A Servant,

Oboth Spirits of Python or False Oracles.

Og. A Cake.

Ornan. One that Rejoices in the Light of the Son of God.

Othniel, The Time or Hour of God.

P.

Pagiel. Prayer of God.

Petal. That Prays to Judge.

Paltiel, Pelatiah, Phalti. Deliverance or Flight of God.

Pashur. The Growth and Increase of Popular Liberty.

Pedahzur. Saviour, Rock of Redemption.

Pedahel. Redemption of God.

Pedaiah. Redemption of the Lord.

Pekahiah. The Lord that opens the eyes to Give Liberty.

Pelaiah. Miracle, Mystery, or Secret of the Lord.

Pelaliah. Who thinks on, Meditates or Prays to, the Lord.

Peleg. Division.

Peniel, Penuel, Phanuel. Vision or Sight of God.

Peter, Petra. Rock. See Caiphas, Cephas, &c.

Pethahiah. The Opening of the Gates of the Lord

Pathuel. Mouth, Word, or Persuasion of God.

Pharoah. The Devil, the Spoiler.

Phinehas. Prospect of Protection.

Phlegon. A Burning Zeal.

Phut. Prayer, Knowledge-seeking, that leads to Grace.

Pihahiroth. The Opening or Dawning of Liberty.

Pilate. Armed with a Dart. Applied to Christ, signifies *the Archer that shot him sore.* The most ancient symbol of Crucifixion, of which sculptured mouments remain.

Pison. Opening the Mouth to Speak.

Pispah. Shutting the Mouth for Silence.

Pithon. The Persuasive Gift of Speech.

Pockhereth. Violent Stopping of the Mouth—Tyranny.

Pubasthus. The Mouth of Contempt

R.

Raamiah. The Thunder of the Lord.

Rab. Great.

Rabbath, Rabbith, Rabboth. A Great Multitude, either of Errors or of People.

Rabmag. A Destroyer or Overthrower of a Multitude of Errors; or a People angrily espousing them.

Raca. A Fool, Brainless.

Rachel. Sheep of God.

Raguel. Shepherd of God.

Ramiah. Elevation or Sublimity of the Lord.

Rapha. Medicine that relaxes.

Raphael, Rephaiah. God's Physic applicable both to body and mind.

Razis. Gospel, Secret, or Mystery of the Lord.

Realiah. The Lord that Inebriates in the Sense of Inspiration; making man the companion of the Lord.

Rehabiah. God is my Limit.

Rehoboam. The Prince who gives Liberty to the People.

Remaliuh. The Crucifixion of the Lord.

Rephaim. Mental Giants, who administer medicine both to body and mind: Curers, Healers, such as the Therapeutæ, the first known Apostolical Christians by existing record. A True Christian is one of the Rephaim.

Reseph. The Devil.

Reuben. Vision of the Son, or the Son of Vision.

Reuel. Shepherd or Friend of God.

Revelation. To find out the Secret of a Mystery, Allegory or Gospel. The Revelation is not in the Mystery, Allegory, or

Gospel. It must be interpreted or found out. In relation to mind, it is passing out of an Exodus, or passover of ignorance, the coming in of new light or knowledge: a removal of the dark veil of ignorance.

Ribai. A Disputer and Reprover.

Ripath. Remedy or Medicine, Release or Pardon.

Rogah. Glutted with Discourses and Meditations; to be full of Grace, with Wine, as Noah, and with Fatness, as Rebekah, &c.

Ruth. Drunk with the Spirit, Satisfied.

S.

Sabacthani. Thou hast Forsaken or Sacrificed me.

Sabaoth. Armies, Hosts; in the intellectual sense, Arguments, Angels, Omniscience; in the Astronomical sense, the planetary system of countless suns and stars.

Sacrament. A Secret or Mystery to the mind that needs revelation. Revelation reduces all mysteries to plain, intelligible, and practical science.

Salah, Selah. The Sent that is Spoiled with Darts. The Amen. The Consummation. The End. To stir and keep the Intellectual Fire Burning.

Salathiel, Shealthiel. Lent, Sent, or Borrowed from God.

Salem. The Peace of God which passeth or proceedeth from understanding. The City of Shiloh or Jerusalem.

Salissa, Shalisha, Shilsha. The Trinity in Unity.

Salmon. The Reward of Peace and Perfection.

Samson. The Sun—the Hercules of the Sacred Scriptures. The Strong Man brought low and made weak by a woman: one illustration of the Fall of Man.

Sarah. Lady, Princess, Star, Brightness, Parent or Glory of the Sacrifical Isaac, or the Lord Jesus Christ.

Jerameel. Happiness of the People of God.

Satan. An Adversary or Accuser.

Saul. The Evil Spirit of Uncultivated Ignorance.

Semachiah. One who supports the Religion of the Lord.

Sephar. Book, or Scribe, applicable to Letters or Figures.

Seraiah. The Princely Power of the Lord.

Seraphim. Men of Burning or Shining Intellect.

Sered. Suppression of Government; Dispersion of Monarchial Authority; Cutting off of the Line of Descent.

Sheba. Captivity, or Human Ignorance.

Shebam. Conversion, Improvement of Mind, or a People's Return from Captivity.

Sheban. The Ignorance that holds a People Captive.

Shebaniah. The Law or Power of Mind that Converts a People and Restores them from Captivity, Want, and Degradation.

Shebarim, Sheber. The Hopes of an Intelligent People Insurgent against the Ignorant Tyranny of mere Physical Power, in Government.

Shebuel. Conversion, Return, or Rest, the Captivity of God.

Shecaniah. The Inward Dwelling of the Lord. The same as Immanuel, or *God within us.* The Peace of God, or of Cultivated Mind, which passeth all understanding.

Shedei, Shaddai. Almighty Creator, Preserver, Destroyer. God the Father, or Law of Nature and Necessity. God as a Consuming Fire. The Holy Spirit as a Consuming Intellectual Fire.

Sheariah. The Dawning of the Lord's Day.

Shekinah. The Divine Presence in the Tabernacle, or School for the Dispersion of Human Ignorance.

Shelemiah. The Peace, Happiness, and Perfection of the Lord, as Shecaniah.

Shelomith. The Peace, Happiness, and Recompense of Study.

Shelumiel. The Peace of God, Immanuel, or Cultivated Mind in Man.

Shemaiah. He that Hears and Obeys the Lord.

Shemariah. The Care, Guardianship, and Protection or Providence of the Lord.

Shemeber. The name and fame of that force and power which is merely physical; to be Routed and Destroyed by the Intellectual Power of Abraham or the Holy Spirit.

Shemida. Astronomy or the Science of the Heavens.

Shemiramoth. The Name of the Most High, the Sun.

Shemuel, Samuel. Received from, or Given by, God.

Shephatiah. The Judgment of the Lord.

Sherebiah. The Waste of Physical Energy, that drieth up the fountain of the Lord or of Intellect.

Sheva. The vanity of Tumultuous Fame.

Shibboleth. The Growth of the Ear of Corn, by the capillary attraction of water.

Shibmah. Conversion, Removal of Ignorance, or Return from Captivity.

Shicron. The Sin and Wages or Evil Consequences of, Drunkenness.

Shiggaion. The Error of David or Love, an Excess of Indulgence in Physical Pleasure, abative of Intellectual Power and Pleasure.

Shihon. Thunder, Lightning, or the Voice of the Lord.

Shiloh. Peace, Abundance, the first of which often Deceives and Mocks, and makes insolent.

Shobach, Shobai, Shobi, Shubael. Captivity, Conversion, Rest, and Return from Captivity.

Shuam. The Humility that Meditates upon the Word.

Shulamite. The Recompense of Pacific Perfection. The Feminine Application of the word *Solomon.*

Siloam. The Fountain of the Water of Life sent from God.

Simeon, Simon, Shimeon, &c. To Hear and Obey the Word of God.

Solomon. Peace, Perfection, Recompense.

T.

Tabeal. Good God.

Tebaliah. Baptism of the Lord.

Tiria. That Searches and Examines.

Tob-Adonijah, Tobiah. The Good God, or the Goodness of the Fountain of the Lord.

Tophet. Wanting Understanding.

Tubalcain. Worldly Minded.

V.

Vaniah. Nourishment of the Lord.

U.

Ur, Uri. Fire, Light.

Uriah, Urijah. The Light of the Lord or Science.

Urim and Thummim. Lights and Perfections. The Shining and the Perfect. Doctrine and Judgment. Declaration and Truth. The Law and the Gospel.

Uz. Counsel.

Uzzah. Strength.

Uzziah. Strength of the Lord.

Uzziel. Strength of God.

Z.

Zaanannim. Dreamers.

Zabdiah, Zabdiel, Zebadiah, Zebedee. The Dowry or Portion of God.

Zabud, Zebudah. A Portion or Dowry, one endowed.

Zaccai. Pure, Clean, and Justified. The same as the name *Catherine.*

Zacchur, Zichri. Memory.

Zachariah, Zechariah. Memory of the Lord or Knowledge.

Zacher. Memory of Evil.

Zadok. Justified.

Zaham. Impurity.

Zalmon, Zalmonah, Zalmunna. A Portrait or Image: the Idol Forbidden. Man-worship, or that which Prevails and Damages the Human Character and Condition, both in Politics and Religion. The Worship of God in Spirit and in Truth, is a Worship, Cultivation, Understanding, and Application of Principles, both in Politics and Religion; for *Men* are Mortal, Fallible, and Weak; but *Principles* are Strong, Unchangeable, Immortal, and belong to the eternal Attributes of God.

Zamzummin. Projectors of Crime, of Idolatry, Superstition, and all Wickedness.

Zanoah. The Forgetfulness of Sleep.

Zaphnath-Paaneah. The Saviour of the World, that Reveals the Gospel, as a discovery of hidden things; now verified in the Editor's state of mind.

Zaphon. The Observer and Searcher of that which is Hidden.

Zarah, Zorah. Leprous, Scabby.

Zaraite. The Brightness of the East.

Zarephath. The Crucible of Criticism, that Purifies Language and Ideas.

Zaresh-Shahar. The Blackness or Cloudy Pride of the Morning.

Zebul, Zebulun. Habitation, Dwelling, Endowment.

Zedekiah. The Justice of the Lord.

Zekiel. The Justice of God. An Angel of the First Order.

Zeeb. A Wolf.

Zephaniah. The Secret, Mystery, or Gospel of the Lord.

Zephat, Zephatah. One that Beholds, Sees into, Uncovers, and Reveals a Secret or Mystery.

Zerahiah. Brightness of the Lord in the East.

Zereda, Zeredathah. The Ambush that accomplishes Change of Dominion or Descent of Rule.

Zerubbabel. A Pilgrim, a Stranger or Exile at Babylon. A Captive Disperser of the Confusion of Mystery that returns to assist in a Re-building of the Temple. The Editor's Hint or Example to teach Masonry to Masons.

Zeruiah. Crucifixion of the Lord.

Zimmah. Evil Thought, Contrivance, or Crime.

Zion. The Human Head Cultivated, to become the foundation of the Temple of the Lord, or the Fountain of Knowledge. The only Dwelling-place of God.

Ziphion. The Beholder and Revealer of Secrets.

Zipporah. Beauty.

Zophim. An Audience in a Theatre attending to Religious Instruction; the most ancient mode of worship.

Zuriel. Stone, Strength, or Rock of God. Physical and Moral Science. The same as Cephas, &c.

Zurishaddai. The Almighty Rock of Physical and Moral Science on which the Catholic Church of Christ must be built, to triumph over the assaults of the adversary. The Masonic meaning of Building the Temple of Solomon.

With the help of this Table, the Masonic Reader must bear in mind, that God, as the Father, is all the outer world to man; and that God, the Son, the Word, lost, sought, or recovered, signifies various states of the human mind, and is altogether a possession of the human brain, as a spiritual being. The same is meant by Temple Building. The Perfect Mason finishes the Temple, and restores the Word in himself as a spirit; and then God the Son, being a knowledge of God the Father, dwells within him. The Temple Destroyed is the Fall of Man. Such is the Word Lost. Calvary, on which the Word is crucified, signifies the uncultivated animal head of man. Zion, the Holy Hill, where God dwells, is the high, intellectual, and cultivated head of man, the Temple to be built by Science—Masonic Science.

RICHARD CARLILE.

MANUAL OF FREEMASONRY.

PART III.

A DESCRIPTION OF THE MASONIC DEGREE OF MARK MAN.

The ceremony of opening the Lodge, as far as it goes, is precisely the same as in the Fellow Craft's degree, and would be superfluously printed. The catechism will be all that is necessary to explain the distinctions of the degree. The Masons call it a LECTURE; but a lecture, in fact, is a discourse read, and not a catechism.

CATECHISM.

WORSHIPFUL MASTER. Brother Senior Warden, in what manner do we prepare our candidates in this degree?

SENIOR WARDEN. As a Fellow Craft, with the additional characteristic of this degree on his apron.

W. M. What is that characteristic?

S. W. The ten mathematical characters, to correspond with the nine figures and the cypher in arithmetic; the signature of Hiram Abiff, and the mark of this degree.

W. M. Why is he thus prepared?

S. W. To denote the official duties of this class of Masons at the building of King Solomon's temple, and the discovery made by the brethren, when they were repairing the temple.

W. M. Being thus prepared, in what manner did you enter?

S. W. By three reports (knocks), varying in the sound from those of a Fellow Craft.

W. M. Having gained your admission, how were you dealt with?

S. W. I was conducted round to repair the temple in a manner peculiar to this degree and having made a valuable

discovery, I afterwards received the solemn obligation to keep sacred the secrets of this Order. After I had taken the obligation, and sealed it in the usual manner, I was raised in the ancient form of a master Mason.

W. M. Having thus bound yourself to keep sacred the secrets of this Order, what were the mysteries with which you were then entrusted?

S. W. The sign, token, and word of a Mark Man.

W. M. What does the sign denote?

S. W. The penalty of the obligation.

W. M. Why was it introduced into this Order of Masonry.

S. W. To commemorate the signal used by our ancient brethren of this degree, when the first temple was erected in the city of Jerusalem.

W. M. What was that signal?

S. W. The trumpet.

W. M. Why was it used?

S. W. To denote the approach of danger.

W. M. What does the grip or token denote?

S. W. One of the penal laws of ancient Tyre united with the famous link of a Mark Man.

W. M. What does the word denote?

S. W. Everything *past*, *present*, or *to come*.

W. M. Why was this grand, majestic word introduced?

S. W. To hold in commemoration a very remarkable circumstance that occurred on the morning that the foundation-stone of the temple was laid. Whilst King Solomon was in the act of congratulating our Grand Superintendent, Hiram Abiff, on the occasion of his having discovered the celebrated problem in masonry and geometry, one of the precious stones fell from the royal crown to the ground, which, being perceived by the senior master of the Order of Mark Men, who, with the chief officers, were in attendance on this grand and solemn assembly, he picked it up and returned it to the king. This stone was of the carbuncle kind, and represented the tribe of Judah and our Saviour. It was formed into that great and glorious name, which King Solomon permitted to be used in the test word of this degree, in commemoration of its having been found by one of the chief brethren of this Order.

W. M. What was the original number of Mark Men at the building of King Solomon's temple?

S. W. Two thousand.

W. M. Who were they?

S. W. The Senior and Junior Wardens of the Fellow Craft's Lodges.

W. M. How many lodges of Mark Men were there in the city of Jerusalem?

S. W. Twenty.

W. M. Why limited to twenty?

S. W. In allusion to the height, length, and breadth of the sanctum sanctorum or holies of holies.

W. M. How many Masons in each lodge?

S. W. One hundred.

W. M. What was the employ of these mark men?

S. W. To mark the materials, as they came out of the hands of the workmen, to enable them to put them together with greater facility and precision, when brought from the quarries of Tyre, the Forests of Lebanon, and the clay ground of the Jordan, between the Succoth and Zarthan, to the holy city of Jerusalem.

W. M. What were the peculiar marks on that occasion?

S. W. Certain mathematical figures, consisting of squares, levels, and perpendiculars, that King Solomon commanded to be used on that occasion, which have ever since been denominated the *Freemasons' Secret Alphabet or Mystic Characters.*

W. M. Can you describe those characters?

S. W. With that circumspection peculiar to Masons, I will meet you on the *line parallel*, by giving you one part, leaving you to your own free will in giving the remainder.

W. M. I will thank you to proceed.

The S. W. rises, salutes the W. M. with the sign, advances to him, and lays his two penal fingers† (first and second) on

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† A square, its portions, and the different positions into which those portions may be placed, with the aid of the dot, will form an alphabet of twenty-four letters, without the use of a quarter, or single side, such as the Roman I. This is the secret alphabet of Masonry. It is very probable, that the circle, triangle, and square, their divisions and the varied positions of those divisions, first gave the idea of letters and an alphabet. The Egyptian letters are plainly of this character. One of the Greek letters is a triangle. The circle is common in almost all alphabets; the square in many, the united divisions of both in all

those of the W. M., and thus forms the index to the secret alphabet, by joining the horizontal parallel to two perpendicular parallels.

W. M. What is the mark of this degree?

S. W. The H T, or Tau in ancient characters.

W. M. What is the chief signature of this degree?

S. W. The first is H. A. B., and the word is STODAN.

W. M. In what manner are they depicted in a Mark Man's lodge.

S. W. On the under surface of the key-stone of King Solomon's Arch, which they discovered to be a little loosened, at the time that they were inspecting the subterraneous passages, and making preparations for the repairs of the temple.

W. M. What else was there discovered?

S. W. Round the circle surrounding the letters H. A. B., and between the other letters forming the remainder of the signature of this degree, we found conspicuous in Hebrew characters the word *Amasaphus*, or, as some say, *Amethyst*.

W. M. How many Mark Men were there employed in the quarries of Tyre?

S. W. Fourteen hundred.

W. M. How many lodges were there in those quarries?

S. W. Fourteen.

W. M. How many Mark Men in each lodge?

S. W. One hundred.

W. M. What was the pay of each Mason in this degree per day?

S. W. Nine shekels, equal to £1. 2s. 6d. of our money.

W. M. What was the sum total paid on this class of workmen, at the finishing of the temple of Jerusalem?

S. W. Six million, two hundred and twenty-five thousand seven hundred and fifty pounds.

W. M. What was delineated on this ancient coin?

S. W. On one side, the *pot of manna*, and the words *Shekel of Israel*; on the other, *the rod of Aaron budding*, with the words *Jerusalem the Holy*.

W. M. Give me the historical account of this degree.

S. W. At the building of King Solomon's temple, the valuable and curious key-stone, containing many valuable coins and the ten letters in precious stone work which Hiram Abiff took so much pains to complete, was lost, supposed to have been

aken away by some of the workmen, and a reward was offered by King Solomon for the speedy finding or making of another to fit the place. An ingenious Entered Apprentice made one and fixed it in the vacancy in the arch, which, being known to some of the Fellow Crafts, they conceived it a disgrace to their Order to let an inferior degree bear the palm of honour. They, therefore, in the heat of jealousy, took it and threw it into the Brook Kedron adjacent to the temple. A reward was also offered for the finding of this second stone, which excited the brother who had made it to go, with two other Entered Apprentices, in pursuit of it; and when they had found it, they received equally among them the last reward, and with it the degree of a Fellow Craft. The brother who made it received the first reward to his own share for his ingenuity, and had the honour with his two companions to fix it the second time in the arch, previous to which, the brother who made it cut on the under-side the word Amasaphus; and in addition to his former rewards, he was honoured with the degree of Mark Man, which is done by going round the lodge of a mark man putting in his hands as a fellow craft to receive his wages. He is desired to state on what ground he claims those honours, and, having informed them of his discovery and what he had made, they then acknowledge his claim to be just; and he being desired to fetch the said key-stone, he finds it in his way to the arch, by kicking against the ring of it concealed under ground, the original key-stone that Hiram Abiff had made, with the proper characters and signatures to it. He is then taught to put in his hands in due form for the payment of his wages, after which he receives the secrets of this degree.

W. M. Brethren, I now crave your assistance in closing this lodge of mark men.

THE BRETHREN STAND ROUND THE LODGE IN DUE FORM.

W. M. Brother Senior Warden, what is the internal signal for closing this Order?

S. W. Three reports varying in sound

W. M. By whom are they given?

S. W. By the Worshipful Master and Wardens.

W. M. When are they to be given?

S. W. Immediately after all the brethren of this degree have given the proper sign

W. M. Brethren, be pleased to give me the sign. (*The reports are then given.*)

W. M. Why are those reports given?

S. W. As a perpetual memorial of the labour of our ancient brethren in the three famous places where the materials of the temple were prepared:—the Quarries of Tyre, the Forests of Lebanon, and the Clay Ground of the Jordan between Succoth and Zarthan.

W. M. To what do the reports further allude?

S. W. To the class of workmen that compose this degree.

W. M. Then, brethren, as the master of that class, I declare this lodge duly closed, till our Fellow Craft brethren have furnished us with fresh materials to be MARKED and PASSED to the spot on which we intend to erect a building to the service of the Grand Architect of heaven and earth.

DESCRIPTION OF THE DEGREE OF MARK MASTER.

The opening of the lodge in this degree exhibits nothing different from that of the others, but in the distinctive sign, word, token, and knocking.

LECTURE OR CATECHISM.

W. M. Brother Senior Warden, you will describe the form of preparation that the candidate has to undergo in this degree?

S. W. He is first prepared in the character of a Master Mason, with this additional characteristic on his apron—the H T is reversed, and in the *ancient Masonic form*.

W. M. For what reason is he so prepared?

S. W. To point out the chief duties that this class of workmen had to perform when the materials were brought to them to be marked and passed in due form.

W. M. In what manner did you enter the lodge after your preparation?

S. W. With five reports, and all of them distinct and loud.

W. M. Why did you give this signal of your approach?

S. W. To denote the No. of this degree as the fifth.

W. M. There is a second reason for this branch of the ceremony?

S. W. In allusion to the peculiar number and class of workmen employed in and about that magnificent building in the holy city of Jerusalem.

W. M. Having gained your admission, how were you dealt with in this degree of a Mark Master?

S. W. I was conducted round the lodge five times.

W. M. For what reason?

S. W. To point out to me that, without the full enjoyment the five external senses, I could not have received the privies of this degree.

W. M. In what manner were you proved as to the possession those senses?

S. W. After traversing from west to east, I was commanded to kneel to *hear* and receive the benefit of the prayer; and having been taught to repeat it from the delivery of the proper officer, my possession of this faculty was fully acknowledged.

In the second round, the Holy Bible was presented to me, from which I was desired to read that passage where the word of a Master Mason is to be found. This ceremony proved the faculty of *seeing*.

In the third round, the compasses were opened at an angle of ninety degrees, and applied from the guttural to the pectoral part of my body, till my countenance, on some particular emotion, denoted that I retained the noble faculty of *feeling*.

In the fourth round, the pot of manna was presented to me, and having partaken of its contents, and declared the same good, the proper officer acknowledged my possession of the faculty of *tasting*.

I was then delivered over to the Senior Warden, who kindly conducted me round, for the last probation, to the Right Worshipful Master in the east, where, standing in due form behind the sacred altar, I was taught to kneel before the pot of incense: being commanded to pronounce its contents, I was acknowledged by the master to be in possession of all the five external senses, and was accordingly passed, in due form, to receive the further ceremony of this degree.

W. M. What was the chief thing that entitled you to the sacred mysteries of this Order?

S. W. My free acceptance of the great and solemn obligation.

[He then seals the sacred obligation by pressing the Holy Bible to his lips five times, and is raised from the foot of the altar, in due ancient form, both hands on the Holy Bible, &c.]

W. M. Having now, by the most solemn ties of honour, fidelity, and brotherly love, bound yourself to the religious performance of your sacred test, what was your reward for that voluntary sacrifice?

S. W. The communication of its sacred mysteries.

W. M. Name the three first?

S. W. The sign, token, and word of a Mark Master.

W. M. What does the sign denote?

S. W. The penalty of the obligation.

W. M. Why was it introduced in this degree?

S. W. In commemoration of the *signal* used by the ancient brethren of this Order, at the erection of that famous temple in the holy city of Jerusalem, by our most excellent grand master, Solomon, King of Israel.

W. M. What was that *signal?*

S. W. The celebrated Light House on the highest part of mount Lebanon.

W. M. For what purpose was it there set up?

S. W. To guide and direct the ancient mariners employed in fetching gold, ivory, and precious stones, from Ophir, for the ornamental parts of the temple.

W. M. What does the token denote?

S. W. Another of the penal laws of ancient Tyre united with the *link* of a Mark Master.

W. M. What does the word denote?

S. W. Omnipotent, omnipresent, omniscient.

W. M. To what does it further allude?

S. W. To one of the names of the Almighty Creator of heaven and earth; which name, with all its glorious attributes, King Solomon caused to be entirely displayed in the centre of his audience-chamber. It was this grand ineffable name, with all its glorious attributes subjoined, and aided by the admirable eloquence and wisdom of Solomon, that wrought the conversion of his noble friend and ally the great and learned King of Tyre; and which he, in conjunction with Solomon and our grand superintendent, Hiram Abiff, conferred on the brethren of this degree as one of their distinguishing *characteristics*.

W. M. What was the original number of Mark Masters at the building of the first glorious temple of Jerusalem

S. W. One thousand.

W. M. Who were they?

S. W. The right worshipful Masters of the Fellow Crafts Lodges.

W. M. How many lodges were there in this degree during the building of King Solomon's temple?

S. W. Twenty.

W. M. Why confined to twenty?

S. W. In allusion to the breadth of the holy place.

W. M. How many masons in each lodge?

S. W. Fifty.

W. M. What was the employ of these masons?

S. W. To re-examine the materials, after they were brought to Jerusalem, that every part might duly correspond, and prevent confusion and mistake, when they were employed in fitting the respective parts to their proper places; and by their additional marks, in the form of an equilateral triangle, they proved and fully passed the work previously examined by the Mark Men.

W. M. What were the *marks* or characters used by the brethren of this degree?

[Here the brother, instead of answering in the usual manner, gives the division of the Tau, in the ancient and masonic characters, formed by his hands thus ⁞—⁞; and the right worshipful Master answers him with his Hiram in a similar manner.]

W. M. How many Mark Masters were there employed in the Quarries of Tyre?

S. W. Seven hundred.

W. M. How many lodges were there in the Quarries of Tyre?

S. W. Fourteen.

W. M. How many Mark Masters in each lodge?

S. W. Fifty.

W. M. What was the pay of each Mark Master per day?

S. W. Twenty-five shekels, equal to 3l. 2s. 6d. of our money.

W. M. What was the sum total paid to this class of workmen at the building of the first temple at Jerusalem?

S. W. Thirty-one millions, one hundred and twenty-eight thousand, seven hundred and fifty pounds.

W. M. What was delineated on that ancient coin?

S. W. The same as on that of the Mark Man, with the addition of the proper signature.

W. M. Brethren, I now crave your assistance to close this lodge. (*They rise and stand in due order as Mark Masters.*) Brother Senior Warden, what is the internal signal for closing this degree?

S. W. Five reports.

W. M. By whom are they given?

S. W. By the right worshipful Master and his wardens.

W. M. When are they given?

S. W. Immediately after the brethren have all given the sign of this degree?

W. M. Let that sign be given. (*It is given, and the reports or knocks follow.*) Why are these reports given?

S. W. In allusion to the five points of fellowship.

W. M. What is the second allusion?

S. W. The five noble offerings for the glorious temple of Jerusalem. First, the grand offering of Araunah the Jebusite on the holy mount Moriah. Second, the noble offering of King David. Third, the princely offering of King Solomon. Fourth, the mariners' and voluntary offering of the princes and mighty men of Jerusalem. And, lastly, the magnificent offering of the celebrated Queen of Sheba.

W. M. What is the third allusion of these reports at the close of the lodge?

S. W. To the class of workmen that composed this Order.

W. M. Then, brethren, as master of that class, I declare this lodge duly closed, until our brethren have furnished us with fresh materials for labour in our mystical science of free and accepted masonry.

A DESCRIPTION OF THE ARCHITECT'S DEGREE IN MASONRY.

[Of the degrees of Architect and Grand Architect, I have two descriptions, as practised in different lodges, one by Finch. As far as possible, I have united them; where not possible, I exhibit both.]—Ed.

The lodge is hung with black, in remembrance of the loss sustained by the death of a former architect, and is lighted with twenty-one lamps. A throne is elevated in the east; a table is placed in the centre, on which are a Bible, a pair of compasses, a square, and a trowel in an urn. The contents of the latter is a mixture of milk, oil, flour, and wine, which is supposed to be the heart of a worthy brother.

The drawing on the floor is an oblong. The emblem on it a triangle enclosing a flaming star; in the centre the letter G, and below, the letters S. W. G. and G. H. S.

The master represents Solomon, and is called the *Right Worshipful Overseer of Master Architects*, in some lodges *Most Mighty;* the Wardens are called *Senior and Junior Superintendents* and *most respectable*, and the brethren *Master Architects* and *most venerable*. They wear a deep red sash, and their aprons are edged with the same colour.

In opening the lodge, the master strikes seven, (Finch says six,) observing a distance between the third and fourth. The ceremonies of caution as to the close tiling of the lodge are then gone through, and the master asks,—What is the time?

A. The hour of a perfect Mason.

Q. What is that hour?

A. The first instant of the first hour of the first day that the Grand Architect created the heavens and the earth.

R. W. O. This is the first instant of the first hour of the first day that I, as master, open and hold this lodge. It is time to begin our labours.

RECEPTION OF THE CANDIDATE FOR PASSING.

The candidate, who has been divested of his sword and blindfolded, is led in and placed between the wardens or superintendents, and is thus addressed by the master.

R. W. O. Brother ——, before we can admit you into this mysterious degree of Masonry, you must declare your abhorrence of the crime of those worthless ruffians who caused the vacancy of an architect. As a test of your integrity, we require you to partake of the heart of this innocent victim, for which purpose we have presented it in this urn.

The R. W. O. takes the trowel, and giving on the point of it a small portion of the contents of the urn, thus addresses him:—"May this you now receive be the cement and bond of

union between us. May it remain indissoluble. Say with us, —*misfortune to him who would disunite us.* At this time the obligation is administered, the penalty of which, in addition to all former penalties, is to be *deprived of the rites of burial.*

[On his rising from his knees, the candidate is thrown on his face, so that his mouth covers the blazing star on the floor, and the bandage is taken from his eyes.]

Q. What do you see?

A. The flaming star and the letter G.

Q. What does it signify?

A. Glory, grandeur, and geometry.

[Candidate rises, and is presented with an apron and sash.]

R. W. O. Brother ——, I reward your zeal for Masonry, by declaring you an architect. The difference which you observe in this apron proves the superiority of this degree, as, in future, you will be employed only in the elevation of the temple. The sash with which I invest you is a mark of distinction over the inferior orders, and its colours are to remind you, that a former architect chose rather to shed his blood than to reveal our mysteries. After his death the works were at a stand, and Solomon was zealous to complete it; for this purpose, he convened those masters who had distinguished themselves by their genius, capacity, and manners, and formed them into a lodge to effect it.

As those selected were no longer to be confounded with the multitude of the workmen, Solomon commanded that the distinct mark that they had worn should be changed, and that they should in future have a right to enter the *sanctum sanctorum*, having previously been placed upon the letter G and flaming star.

By the original design of the edifice, Solomon perceived that the first elevation was perfect. He, therefore, ordered a second to be placed with the same proportions, under the direction of the Lodge of Architects. Under the desire of one of these, Solomon directed that, in succeeding ages, another should be elected to prevent this valuable part of masonry from being obliterated; that this brother, before his admittance, should engage himself by promises such as you have entered into—and may you many years associate and enjoy this happiness among us!

CATECHISM.

Q. Are you an Architect?

A. I am.

Q. In what place were you received?

A. In the sanctum sanctorum.

Q. Did you ever work at a thing memorable?

A. At a grand master's tomb.

Q. Describe the inscription?

A. S. W. G. on the superfice, and G. H. S. on the side of it.

Q. What signifies S. W. G.?

A. Submission, union, and gomar or beauty.

Q. Why is it said to be beauty?

A. Because it was the first word the first man pronounced.

Q. What signifies G repeated a second time?

A. Gabaon, the proper and original name of the ground on which the sanctuary was built. and which was adopted as the word to distinguish Architects from other Masons.

Q. The H. I am well acquainted with; the other, S, remains to be explained.

A. Stolkin, the name of the first discoverer of a certain corpse.

Q. Of what use are these letters?

A. To instruct posterity in the mysteries of Masonry.

Q. In what do you employ yourself as an Architect?

A. In perfecting the science, and in regulating the workmen.

Q. By what means were you received an Architect?

A. By the cement which united the stone of the temple.

Q. What were the materials of this cement?

A. Milk, oil, wine, and flour.

Q. Of what is the cement further allegorical?

A. The valuable remains of a great architect.

Q. By what can you prove yourself to be an Architect?

A. By two signs that are only made at the opening or in the lodge, and by a third sign to be used at discretion.

Q. Describe the former?

A. To place the right hand, the thumb erect, upon the heart, to make a diagonal line forward to the height of the face, to bring it horizontally to it, putting the thumb on the forehead, as to form a triangle.

Q. What name do you give to this sign?

A. The sign of surprise and defence.

Q. How is it disposed of?

A. By the sign of sorrow.

Q. Describe it.

A. To place the right hand flat on the breast, making a motion as if to retire, and in so doing, pass the right foot behind the left foot, so as to form a square.

Q. What is the third sign to use at discretion?

A. To draw the right hand over the right hip.

Q. The utility of this sign?

A. To gain admittance into a lodge of Architects.

Q. What time is it?

A. The last day, the last hour, the last instant, that the master holds his lodge.

The brethren strike seven times, as they do at the opening, and the lodge is closed.

FINCH'S CATECHISM FOR THE DEGREE OF ARCHITECT.

R. W. O. Brother Senior Superintendent, why do we open and close in this degree with six reports?

S. S. In allusion to the six days of Creation.

R. W. O. In what manner is it performed?

S. S. The R. W. O. gives two on the tracing board before him, as emblematic of the first and second days; and the senior and junior Superintendents do the same, as emblematic of the other four days.

R. W. O. How is the candidate prepared in this degree?

S. S. With the outward plans of the temple.

R. W. O. For what purpose?

S. S. To prove himself a Master Architect.

R. W. O. How did you enter?

S. S. By three distinct and two quick reports.

R. W. O. Why so?

S. S. In allusion to the number of this degree.

R. W. O. Why given by three distinct and two quick reports?

S. S. To represent the square of the Nos., which King Solomon commanded should be well practised and understood by Master Architects, to keep in remembrance that noble discovery of Hiram Abiff.

R. W. O. Why do we go through the ceremony of being conducted round the lodge?

S. S. In commemoration of King Solomon and the twelve tribes of Israel going in Jubilee-procession three times round the foot of mount Moriah, on the morning that the foundation-stone of the temple was laid.

R. W. O. To what does the sign of this degree allude

S. S. The first or *external* elevation of the temple.

R. W. O. To what does the token allude?

S. S. To the union of the five penal fingers of an Entered Apprentice, Fellow Craft, Mark Man, Mark Master, and Master Mason.

R. W. O. What does the word denote?

S. S. A peculiar branch of the duty of the brethren of this degree?

R. W. O. Be pleased to name it?

S. S. *Comforters and Overseers* of the people appointed by King Solomon for that purpose.

R. W. O. What was the chief masonic employ of the brethren of this Order?

S. S. To give the plans and elevations of the outer temple.

R. W. O. What number of lodges, and what branch of Masons, formed this Order?

S. S. Our lodges only consist of Senior and Junior Wardens of the twelve Master Masons' lodges.

R. W. O. How were these Masons disposed of in their employ in the plains of Zarthan?

S. S. In the same manner as in the holy city of Jerusalem.

R. W. O. How were they arranged in the Forests of Lebanon?

S. S. In one lodge with eight in number.

R. W. O. What was their pay per day?

S. S. Thirty-six shekels, equal to about £4 10s. of our money.

R. W. O. What was the sum total paid to this class for their share in the labour of the building?

S. S. Two hundred, ninety-eight thousand, eight hundred and thirty-six ponnds.

R. W. O. By what is the Master Overseer distinguished?

S. S. A crimson robe, with a broad belt round the waist, with divisions for holding the plans of the temple.

R. W. O. By what is the Master Overseer further distinguished ?

S. S By that famous banner which distinguished the brethren of this Order that were enrolled as Eastern Knights in the holy war.

R. W. O. Be pleased to describe that banner ?

S. S. It was made of black velvet, in the form of a square. In the centre, the arms were quartered. At the ends of each bar, which formed the CROSS to quarter the arms, were placed two letters of *words* of this degree. In the centre of the said cross bars, forming the quarterage of the arms, were the other two. In the first and fourth quarters, a right hand painted in a manner somewhat resembling the token of this degree. In the second, the initials of this degree; and in the third, *Jerusalem the holy*, in the ancient masonic characters. The crest was a slight emblem of the sign of this order, the right hand elevated, and the full *word* in ancient masonic characters formed the motto.

R. W. O. In what part of the lodge is this banner placed?

S. S. Over the head of the Right Worshipful Overseer.

R. W. O. Describe the Jewel worn by the R. W. O.

S. S. The compasses open at ninety degrees, with the points circumscribed by a tragic board, in the form of a G, radiant from the centre of the head of the compasses; the line and plummet suspended.

R. W. O. Describe the Jewel worn by the Junior Superintendent ?

S. S. Two hands emblematical of the token.

R. W. O. Be pleased to describe the Jewel worn by the Junior Superintendent?

S. S. The right hand elevated nearly in due form.

A DESCRIPTION OF THE DEGREE OF GRAND ARCHITECT.

THIS lodge is to be in the same state as the preceding degree; with the exception, that there is no urn. A double triangle is to be formed on the drawing. Twenty-seven

lamps to be burning. A Jewel is worn by the brethren pendant to a blue sash; a double triangle formed by a pair of compasses and a level; and their aprons are edged with blue.

In this degree the master is called *Ruler of Grand Architects*, or Mighty Master; the wardens are called *Senior* and *Junior Overseers;* and the brethren are called *Senior Master Architects.*

The candidate is prepared as before, and the master opens the lodge as in the first degree to receive him.

RECEPTION AND PASSING.

MASTER. Most venerable brethren, the second elevation of the temple is finished, and in conformity to the supreme orders, we are to erect a third, that will terminate the height of it, according to the original design. The superintendence of this third part must be committed to the care of an able, a diligent, and complete workman, such a one as we have not at present among the *grand architects.* We are now convened, and as we have not any particular business before us to engage our attention, the time cannot be better spent than in selecting an addition to our lodge, who, by his assiduity and experience, may be worthy of the appointment to which I allude.

(*An interruption here occurs, by a report, that Brother Moabon, an architect, is in waiting, to be examined for a superior degree.*)

The work has met with obstacles that have impeded its progress; but it cannot with propriety be longer suspended. Our choice must be speedily made. It is fortunate for that architect, whose report you have just witnessed, that he has applied in time to be a candidate: let him be, according to his request, examined, and with caution, for it is the work only of Grand Architects to erect structures in the air. The task is too great for inferior craftsmen. They only know by admiring them at a distance when done. Let us now put the finishing stroke to the Temple. If Moabon is qualified, may he succeed and ever after live with glory, happiness, and prosperity, and may his name exist to the end of time, as a mighty and respectable word among great architects

(*The brethren place their hands thrice upon the drawing,*

which is the sign of assent for his examination; he is introduced and placed in the west, and thus addressed by the Master.)

Worthy architect the degree to which you aspire, is a point of elevation to which you are a stranger. The superior art required to be displayed on this occasion, makes us apprenensive that your abilities are by no means equal to the task. The difficulties you have to encounter are great, and can only be surmounted by the extent of your knowledge and the utmost exertions and limits of your skill. A perfect design for the third structure of the temple is required from you, and as the necessity of raising it is urgent and will not admit of delay, you must return to us as soon as you have completed your design.

The candidate is then led twenty-seven times round the room, and a drawing of the temple (usually on paste-board) with a third elevation, is put into his hands. He is stopped in the west, and acquaints the Master that he is prepared with a design, and presents it for their approbation. With three steps he is led to the throne, to deliver it to the Master, who passes it round the lodge. While this is doing, the candidate kneels, his right hand is on the Bible and his left on a sword, with a pair of compasses over the wrist. In this position he takes the obligation, which is, *not to reveal the secrets of the degree to any one who has not produced a design for the third elevation, under the penalty of expulsion from the order and the lodge.*

Master. Rise, and let the veil of absurdity be removed, for Moabon is worthy of beholding our labours. (*At a signal the brethren salute him.*)

Master. My brother, it is a satisfaction that we have been witnesses of your skill and ability, and of your endeavours to give satisfaction in the task prescribed to you. The execution of your design impels us to admit you a Grand Architect. May this new favour conferred on you stimulate you to merit the illustrious degree which succeeds, and which derives its splendour from the circumstance, that it will fall to the lot of one of us to be recognised therein as a Grand Master. Approach and receive the marks of rank to which you are entitled, and to which alone your perseverance has elevated you. To distinguish ourselves as *grand architects*, there is a sign, a grip,

and a word. The sign is to place the two hands on the head, to form a triangle with the thumb and fore finger of each hand. It is to be answered by the hands being in the same form above the head.

The grip is to take one another by the right hand indiscriminately, and to turn them thrice alternately above and below each other. The word is your name *Moabon*, to be pronounced by syllables, in making the turning of the hands.

This sash and this jewel are indicative of the degree of which you are now in possession, and it is the only mode of your expressing yourself to be such out of the lodge. The sign, word, and grip are considered as sacred, and are not to be used elsewhere. If accident should occasion your visiting the lodges of the inferior degrees, and you are not provided with your sash and jewel, you are at liberty to tuck the left corner of your apron into the band, and by that you will be recognised a grand architect. You will now pay your respects to the brethren, and afterwards attend to the

CATECHISM.

Q. Are you a Grand Architect?
A. I am.
Q. Where were you received?
A. In the middle chamber.
Q. Why there?
A. The lodge was held there when the second elevation was finished.
Q. Who gave the design of the temple?
A. The Grand Architect of the Universe.
Q. To whom?
A. To Solomon.
Q. By what means?
A. By inspiration.
Q. In what manner were you employed in the middle chamber?
A. In designing a third elevation.
Q. By what means were you admitted a Grand Architect?
A. By the perfection of the drawing which I presented to the Master.

Q. What reward did you receive in return?

A. A sign and grip.

Q. Deliver them to the next brother. (*This is done*) What was the word pronounced?

A. The name of a great architect.

Q. Declare it.

A. Mighty Master, I will give you one syllable, if you will give me another.

Q. I am agreeable.

A. Mo.

Q. A.

A. Bon.

Q. How old are you?

A. Twenty-seven years.

Q. What remains to be performed?

A. To veil the Lodge of Grand Architects.

The Master strikes twenty-seven times and declares the lodge to be concluded.

FINCH'S CATECHISM IN THIS DEGREE.

Right Worshipful Ruler. Brother Senior Overseer, why do we open and close this degree with seven reports?

S. O. In allusion to the six days of the creation, and the institution of the seventh as a Sabbath.

R. W. R. How is it represented in the lodge?

S. O. The R. W. R. gives two reports on the base of the column containing the first great light. The Senior Overseer gives two on the shaft of his pillar containing the second great light. The Junior Overseer gives two on the chapter of his column containing the third great light. And the seventh representing the holy Sabbath is given by the R. W. R. with his Hiram on the *holy writing*.

R. W. R. How is the candidate prepared in this degree?

S. O. With the inward plans of the Holy Temple of Jerusalem.

R. W. R. What reason do we assign for this?

S. O. To prove to the brethren present, that he has been duly initiated into the degree of Architect, and then stands fully prepared to receive the promotion of Grand Architect of the Temple as the representative of our inspired grand superi tendent, Hiram Abiff.

R. W. R. In what manner did you make your entry into the lodge?

S. O. By three distinct and two quick reports.

R. W. R. Why in this manner?

S. O. In allusion to the No. of this degree.

R. W. R. Is there a second reason why we give these reports?

S. O. That the squares of the Nos. may be represented by us when we enter the Lodge of the Grand Architects, which our Grand Master, King Solomon, in conjunction with his worthy colleague, the learned King of Tyre, commanded to be practised, for the better understanding of the basis of that valuable discovery made by our Grand Master, Hiram Abiff, on the morning that the foundation-stone of the Temple was laid by the hand of that wise and super-excellent King of the Jews.

R. W. R. Why is the ceremony of traversing the lodge in this degree observed?

S. O. Because King Solomon, with the high priest and elders of the Israelites, went, in public procession round the Temple when the cape stone was laid and the building completed.

R. W. R. To what does the sign of this degree allude?

S. O. To the second or inward elevation of the Temple.

R. W. R. To what does the token allude?

S. O. To the number of lodges that compose the secret words of this degree.

R. W. R. To what do the words allude?

S. O. To the dignity which King Solomon conferred on the brethren of this order.

R. W. R. What was the chief masonic employ of the brethren of this degree?

S. O. To give the plans and elevations of the Inner Temple.

R. W. R. What were the number of lodges, and what branch of Masonry formed this degree?

S. O. One lodge consisting of the Masters of the twelve Master Masons' Lodges.

R. W. R. How were these Masons arranged, and in what manner did they assemble during the time in which they were employed in the plains of Zarthan?

S. O In the same manner as in the holy city of Jerusalem.

R. W. R. In what manner were they arranged in the Quarries of Tyre?

S. O. In one lodge with eight in number.

R. W. R. How were they arranged in the Forests of Lebanon?

S. O. In one lodge with four in number.

R. W. R. What was the pay per day?

S. O. Forty-nine shekels of silver, equal to 6*l.* 2s. 6d. of our money.

R. W. R. What was the sum total paid to them?

S. O. Two hundred and three thousand, three hundred and seventy-four pounds, ten shillings.

R. W. R. By what is the Right Worshipful Ruler distinguished?

S. O. By a scarlet robe, with a broad belt round the waist, for holding the plans of the inner ornaments of the Temple.

R. W. R. What other distinguishing mark of honour does the Right Worshipful Ruler bear?

S. O. That famous banner which distinguished the brethren of this degree that were enrolled as the Knights in the Holy Wars.

R. W. R. I will thank you, Brother Senior Overseer, to describe that banner?

S. O. The banner was made of black velvet, in the form of a geometrical square. In the centre, were their own peculiar arms quartered; and the whole circumscribed by a star, with twelve points containing the twelve letters, forming the characteristic words of this degree. In the first quarter, was painted the left hand; in the fourth, the right hand; the palms outwards. In the second quarter, a hand and two fingers; and in the third, the hands with the backs outwards. The crest was a brother in ancient armour, with an emblematic representation of a part of the sign of this order. The words of this degree formed the motto.

R. W. R. In what part of the lodge is this banner placed?

S. O. Over the head of the Right Worshipful Ruler.

R. W. R. What is the jewel of this degree belonging to the Right Worshipful Ruler?

S. O. The compasses, open at an angle of ninety degrees, the points circumscribed by the Holy Bible, so as to form a

a triangle; and in the centre, a geometrical square, formed by the two hands and two fore fingers.

R. W. R. Be pleased to describe the jewel worn by the Senior Overseer?

S. O. Two hands, one forming a level, the other a perpendicular.

R. W. R. What is the jewel by which the Junior Overseer is distinguished?

S. O. Two fingers forming a right angle.

FINCH'S DESCRIPTION OF CLOSING THE LODGE IN THIS DEGREE.

R. W. R. Brethren, I will thank you to assist me in closing the lodge in this degree. What is the last duty, Brother Senior Overseer?

S. O. To see that we are properly tiled externally.

R. W. R. What is the next duty, Brother Senior Overseer?

S. O. To see that we are properly closed internally, to deposit the royal standard in the pedestal, and to crave a blessing on the work.

R. W. R. Then, brethren, I will crave your assistance to enable me to close our labours with peace, unity, and form; therefore, brethren, I will thank you to advance from the west to the pedestal in the east, and to assist each other in taking down the royal standard, to see it safely deposited, with the Holy Law and Jewels, in our ancient and sacred repository.

The brethren now advance in due form, and when arrived under the banner, they pull gently the plummet, suspended from the crown of the standard, which being connected with a set of pullies mechanically arranged, they lower it a little by degrees, while the organ plays a solemn march. The last brother that advances is the Senior Overseer, who takes it down and puts it into the pedestal. He then returns, with the rest of the brethren, to their respective places, by the proper advances, and stop in due form, when the R. W. R. and S. and J. O. close the lodge, by seven knocks, and the grand honours are given by all the brethren.

A DESCRIPTION OF THE DEGREE OF SCOTCH MASTER OR SUPERINTENDENT.

In this degree, the Master is called *very powerful*, and the brethren *very honourable*. The decorations of the apartments are splendid. The ensigns of the different orders in Masonry are designed in colours, and, at proper distances, receive the aid of eighty-one lights, On the drawing, the furniture or sacred utensils of the Temple of Solomon are delineated, the ark of alliance, the altar of incense, the golden candlestick, the table of shew-bread, the brazen altar, the brazen sea, &c. The jewel is worn pendant to a red sash, and the apron is bordered with red. A transparency of the temple is in the east, and the lodge opens as in the preceding degree of Grand Architect. The candidate is prepared as before, with the exception of the blindfolding; the necessity of the distinction will appear evident in the cause of

THE RECEPTION OR PASSING.

The candidate is admitted by the signal of a Grand Architect. The Wardens place him between them, and thus addresses the Master:—Very Powerful, Moabon is present, and ardently desires to anticipate in our labours. You gave him to understand, in the preceding degree, that there was wanting yet a ceremony for him to undergo, before he would be in complete possession of the secrets of Masonry. His zeal has brought him into your presence to obtain them.

V. P. Brother Moabon, we cannot sufficiently applaud your perseverance in endeavouring to explore our secret mysteries. They are withheld from every one until we are well satisfied of the conduct of those who solicit them; for our prudence will only permit us to grant them to those whom we have well tried. Your conceptions upon this business are most probably erroneous; for it is scarcely possible for you to conjecture the object or intent of our meeting. The grandeur of this degree is immense, and, with the permission of the very honourable brethren who assist me, I will declare it The mighty degree which we now hold is that of a Superintendent Scotch Master. The Temple is raised from the founda

tion to a cape-stone : the elevations are perfect, and the sacred utensils only remain to be prepared, after the drawings of the greatest Master that ever lived. We are to elect a successor, who will complete with honour and with glory the models which he designed. Move about the lodge, exercise your genius, and present to us the result.

The candidate traverses eighty-one times round the drawing, and, at length, the Wardens give him designs for the furniture, which he presents to the Master.

V. P. Moabon, the designs are worthy of the subject; but there is an obligation to which you are to submit, before you can be made acquainted with our secrets. This engagement differs from those which you have already taken, inasmuch as that they were entered into in darkness; whereas, this is offered to you without restraint. It is now for you to decide. We have the power to release you from your professions, even of those which you have made with us. It is a matter of indifference, if you reveal all that you already know on the subject of Masonry. We care not if it becomes the amusement of the popular world. What is now required of you is, an act of sincerity, and, as such, it it is transcribed for your perusal and approbation. If you do not concur with the contents, say so, and we will act accordingly. If you consent, read it with an audible voice, and we will attend to you.

OBLIGATION.

Upon the possession of my senses, upon the existence of my reason, and upon the understanding that supports, guides, and enlightens me, I promise, swear, and vow, that I will keep inviolate all the secrets, signs, and mysteries which have been to the present time unveiled, or that shall be revealed to me in future. If I am not faithful to this engagement, may my body be exposed to pains and penalties; may the veins of my temples be opened, and may I be exposed upon a pyramid to the heat of the sun, the cold of the night, and the rigours of the winds; may my blood run slowly, drop by drop, till the spirit is extinguished that animates the substance; may I augment my sufferings, if I fail herein; may nourishment be given to me daily, proportionate and sufficient only to preserve and prolong a miserable existence, as no punishment can sufficiently atone for my perjury.

If the candidate refuses to repeat it, the Wardens point their swords to his back, and drive him before them twenty-seven times round the lodge, and then thrust him out of doors. This is called pumping. If he accepts, he pronounces the obligation in an audible voice, and the paper is committed to the flames.

V. P. Brother Moabon, your zeal having engaged you to persevere with the firmness of a good Mason, we shall now proceed to your proclamation as a Superintendent Scotch Master, a ceremony which from time immemorial has always taken place in the eastern part of the temple. Prior to this, it has been deemed a mark of respect, and upon the present occasion it must not be omitted to meditate for a few moments on the tragical end of him whom you are called to succeed. Silence is a sincere sentiment of grief. Let the homage done to his name be perfect, as every particular respecting him is such.

The Master pronounces CIVI: the brethren put one knee to the ground. The Master knocks thrice; and the brethren place their heads on their hands for a few moments, in a pensive posture. The Master then says CAKI: the brethren rise to salute each other, and unanimously address the candidate:—We adopt Moabon as our brother and we acknowledge him to be our Grand Master.

V. P. Very honourable brother, it is with extreme pleasure that I behold your proclamation to an illustrious Superintendent Scotch Master, Words will not express the sentiments which my heart dictates. I will, however, confide to you the mysteries which are reserved for this degree. Advance and receive them.

The sash will give you authority over Masons of an inferior order. To distinguish ourselves as Superintendent Scotch Masters, there are three words, two signs, and a grip. The words are *Urim*, *Thummim*, and *Zididiac*. The signs are to present the hands in the form of a triangle to the forehead, saying—*Triangular at the forehead is my point of support.* The other is to put the right hand upon the eyes, inclining the head and bending the knee. The grip is to take the two right hands, as in the Architects' Degree; but, instead of turning them thrice, mutually give three slight strokes with the fore fingers closed. Put the left hand on the brother's right shoulder and say:—*Virtue unites two hearts, two heads, two bodies, and everything makes us one.*

As Scotch Master, you are to preside in the lodge as soon as you are capable of instructing the brethren. I shall resign my present power, and shall cheerfully submit to your government, as you have conformed to mine. The mysteries of this degree, to which I require your attention, will be best explained in

THE CATECHISM.

Q. Very honourable brother, are you a Scotch Master?

A. I am.

Q. What do you find in that degree?

A. I know the grand light of the third apartment

Q. Where were you received?

A. In a high place.

Q. What is your occupation?

A. To prepare the altars and to adorn them with precious stones.

Q. Have you any other employ?

A. To form the sacred utensils and to ornament them with sculpture.

Q. What are the utensils?

A. The ark of alliance, the altar of incense, the table of shew-bread, the golden candlestick, the brazen altar, and the brazen sea.

Q. What are the ornaments of the ark of alliance?

A. Two cherubims support and cover it with their wings.

Q. What does it contain?

A. The written law that was given on Mount Sinai.

Q. Give me the sign of that law?

A. By placing the hands upon the head, the fingers open, which is the symbol of the ten commandments,

Q. What were the materials used in forming the ark?

A. Shittim wood, overlaid with gold.

Q. What were the proportions?

A. It was two cubits and a half in length, one and a half in breadth, and as much in height,

Q. How came you to acquire this knowledge?

A. In return for the designs which I presented at my initiation.

Q. What pledge was exacted from you before this magnificent discovery?

A. A voluntary engagement, which my heart approved and my mouth pronounced.

Q. What succeeded this obligation?

A, My proclamation.

Q. The use of it?

A. An unanimous acknowledgment from every one present that I was a Superintendent Scotch Master.

Q. What is represented by the triangle?

A. The divine properties of the Grand Architect of the Universe.

Q. Name them?

A. Eternity, science, and power.

Q. What do the letters within the triangle signify?

A. The sacred word, and its situation evinces that the Creator is the centre and source of Masonry.

Q. What is the signification of the circle round it?

A. That the Supreme Being had no beginning, and consequently no end.

Q. Why is the jewel pendant to a ribbon the colour of fire?

A. To keep in remembrance the ardour which enabled us to obtain this degree.

Q. In what place was the first lodge of Superintendent Scotch Masters held?

A. Between three mountains, inaccessible to the ignorant, and in a valley where peace, virtue, and union reign.

Q. Name the mountains?

A. Moriah, Sinac, Harodim.

Q. Where is the last situated?

A. In the north of Scotland, from whence it is termed Scotch Masonry. In this place, a cock never crowed, a lion never roared, and a woman never tattled.*

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* The continental Masons of the last century had a tradition among them, that pure Masonry had been preserved by the inhabitants of a cave in a mountain near Aberdeen. So powerful was the tradition, that some German Masons were deputed to ascertain from those of Aberdeen, if such were the fact. The ignorant Masons of Aberdeen were astonished at such an application, and told the deputation, that they were equally ignorant of pure Masonry; indeed, they had a notion that it had only been preserved on the Continent!

Q. What is to be understood by a deep valley?
A. The tranquility of our lodge.
Q. What produces it?
A. The retaining of the original marks of Masonry.
Q. What are the marks?
A. Three words, two signs, and a grip.
Q. How hold are you as an Architect?
A. Twenty-one.
Q. How hold are you as a Grand Architect?
A. Twenty-seven.
Q. How hold are you as a Scotch Master?
A. Eighty-one.

V. P. Very Honourable Superintendent Scotch Masters, this is the ultimatum, the highest number in the archives of Masonry. It is the boundary beyond which there is no passing This is the last instant of the last hour of the last year that this lodge is to be held. The very honourable brethren give one knock each until eighty-one are counted, and the lodge is closed.

A DESCRIPTION OF THE DEGREE OF SECRET MASTER, CALLED, BY FINCH, THE SECRET PROVOST AND LEVITICAL ORDER OF PRIESTHOOD.

FORM OF THE LODGE.

THIS lodge is hung with black, strewed with tears. The Master represents Solomon, and is styled *Thrice Puissant*. He comes to the temple, to the seven expert Masters, to repair the loss of Hiram Abiff. In this lodge there is but one Warden, who is called Adoniram. It is he who had the inspection of the workmanship done on Mount Lebanon, before the death of Hiram Abiff. He was the first SECRET MASTER.

FORM OF THE LODGE.

Solomon sits in the east, clothed in black, lined with ermine; holds a sceptre in his hand; before him is a triangular altar on which is a crown of laurels and olive leaves. Adoniram sits

in the west, is called inspector, and does not make use of any iron tool; because the work was suspended by the death of Hiram Abiff. Solomon is decorated with a broad blue ribbon from his right shoulder to his left hip, at the bottom of which hangs a triangle; but no apron. Adoniram is decorated with a broad white ribbon, with black borders, has a triangular collar, to which is pendant an ivory key, with the letter Z in the wards. All the brethren have a similar collar and key, with white apron and black strings. The white signifies the candour and innocence of the Master: and the black the mourning for their chief. The flap of the apron is blue, with an eye of gold painted on it. This lodge should be lighted with eighty-one lights, in branches of nine to each; but may be done with three times three.

FORM OF OPENING THE LODGE.

T. P. Brother Adoniram, are you a secret Master?

A. Thrice Puissant, I have passed from the square to the compasses, I have seen the tomb of Hiram Abiff, and have, in company, with my brethren, shed many tears over it.

T. P. What is the clock?

A. The dawn of the day has driven away darkness, and the great light begins to shine in this lodge.

T. P. If the great light begins to shine in this lodge, and we are all secret Masters, it is time to begin our work. Give notice, Brother Adoniram, that I am about to open the lodge.

Adoniram gives this notice; the Thrice Puissant strikes seven times with his hands and makes the sign of silence, by putting the two first fingers of his right hand upon his lips. Then all the brethren strike seven times, and answer the sign by putting the two first fingers of the left hand upon their lips. The Thrice Puissant says: "this lodge is open."

FORM OF RECEPTION OR PASSING.

The blue Master, or candidate, must be examined by an expert Master in his third degree, before he is introduced. He is then bound; a large square is hung over his face, with a great light in his hand. The master of the ceremonies knocks seven times at the door, when he enters and gives an account to Ado-

niram, who reports the same to the Thrice Puissant, and desires that he may be introduced to him, Adoniram. He is so introduced, examined, led to the pillow or cushion, and told to kneel on his right knee. The Thrice Puissant, seeing him with a great square on his forehead, a light in his hand, and kneeling, thus addresses him :—

My dear brother, you have seen little more than a thick veil which covers the sanctum sanctorum of God's Holy Temple. Your fidelity, fervour, and constancy have gained you the favours which I am now about to grant; that is, to show to you our treasure, and to introduce to you the number destined to fill the loss of our dear brother Hiram Abiff, in hope that God will enable you one day or other to arrive at the secret vault, there to contemplate the pillar of beauty. Do you find yourself capable to keep the secrets with which we are willing to entrust you; and are you willing to take an obligation?

Candidate. I consent.

The penalties of this obligation is, to have the penalties of all former obligations inflicted, guaranteed by seven repetitions of the word *amen*.

Adoniram raises candidate, and the Thrice Puissant invests him with a ribbon, key, and apron; crowns him with a crown of laurel and olive leaves; after which he addresses him as follows :—

My dear brother, I receive you a secret Master, and give you rank among the Levites, to fill the number of one whom we have lost. This laurel represents the victory you are to gain over your passions: the olive is the symbol of peace, which ought always to reign among us. It is for you to deserve the favour, that God may enable you to arrive one day in the secret place to contemplate the pillar of beauty. I decorate you with an ivory key, hung to a black and white ribbon, as a symbol of your fidelity, innocence, and discretion. The white apron and gloves are the marks of the candour of the secret Master.

My dear brother, by the rank which you now have among the Levites, in quality of secret Master, you have become the faithful guardian of the temple, and are one of the seven to substitute the loss of Hiram Abiff, of whose melancholy history you have already been informed. The eye on the flap of your apron is to remind you that you are to keep a careful eye or watch on the workmen in general.

Our signs are, first, the one puts the two first fingers of the right hand on his lips, and the other answers by the same sign with the left hand.

The grip is, first, the Master Masons, then creep up to the elbow and balance seven times, crossing your right leg during the balance.

The pass-word is Zizon, a Hebrew word, signifying *balustrade*, which is a little row of turned pillars. The second word is, Job, Adonai, Ina. They are the three first names which God gave himself to Moses on the mountain: the initials of which you see traced on the triangle.

Go, my brother, pass before the brethren, and then listen to our doctrine.

LECTURE OR CATECHISM.

Q. Are you a secret Master?

A. I am, and I glory in it.

Q. How were you received a secret Master?

A. I passed from the square to the compasses.

Q. Where were you received?

A. In Solomon's Palace.

Q. Who made you a secret Master?

A. Solomon, with Adoniram, the inspector of the works of the Temple.

Q. Did you perceive anything at your entrance?

A. Evident marks of the Divine presence.

Q. Did you distinguish anything particular?

A. I perceived a triangle in a great circle, in the centre of which is enclosed a blazing star, which blinded me with holy respect and contemplation

Q. What signifies the Hebrew character in the triangle?

A. Something beyond the common knowledge of human nature which I cannot pronounce.

Q. We are in a lodge, and, therefore, pronounce it?

A. I have seen the great dazzling light without knowing it.

Q. What was enclosed in the great brightness?

A. The great ineffable name of the Grand Architect of the Universe. Moses was alone on the mountain when God appeared to him and pronounced it. It was forbidden by a law

of Moses to be publicly mentioned, by which the true pronunciation was lost; but I hope one day to arrive at the knowledge thereof.

Q. Did you perceive anything more?

A. I perceived nine other words in Hebrew characters?

Q. Where were they placed?

A. In nine beams which came from the luminous triangle.

Q. What signify those names?

A. The names which God gave himself, speaking to Moses on the mountain, giving him hopes that his future issue should know the real name.

Q. Give them to me, with their signification?

A. Eloah, Adonai, Jehovah, Jaohe, Job, Elohim, Echad, Ozze, and Jesai. The nine words are composed of letters which compose seventy-two names, and are taken from the name of the divinity, according to the angel's alphabet and the cabalistical tree.

Q. What signifies the circle that surrounds the triangle?

A. It is a meteor, which ought to guide us to Divine Providence.

Q. What signifies the letter G in the blazing star?

A. Glory, grandeur, gomel.

Q. What do you mean by these three words?

A. By *glory* I mean God: by *grandeur*, I mean the man that may be great by perfection: and by *gomel*, I mean a Hebrew word which signifies thanks to God for his supreme power and goodness. It was the first word that Adam spake when he beheld Eve.

Q. Wthat signify the five points of the blazing star?

A. It reminds us of the five orders of architecture which were used in the construction of the Temple; also of the five senses of nature without which no man can be perfect.

Q. What more did you see?

A. The ark of alliance, the golden candlestick with seven branches, and the table with shew-bread.

Q. Where were they placed?

A. In the middle of the sanctum sanctorum.

Q. To what do the ark and the blazing star allude?

A. As the ark was the emblem of peace, an alliance which God made with his people, it was put under shadow of the wings of the Cherubims. In like manner is the circle, which

encloses the triangle in the blazing star, under the emblems of the alliance of brother Masons.

Q. Of what form was the ark?

A. An oblong square.

Q. Of what was it made?

A. Of shittim wood, lined within and without with gold, with a golden crown, and supported with two cherubims of gold.

Q. What was the title and purpose of the ark?

A. The propitiatory, or place that served to appease God's anger.

Q. What did the ark contain?

A. The testimony which God gave to Moses on the two tables of the law.

Q. What did the two tables contain, and of what were they made?

A. They were made of white marble, and contained the ten commandments in Hebrew, as dictated to Moses by the Almighty, and thus divided, the four first respecting our duty to God, and the six last of our duty to man.

Q. Of what use was the table?

A. To put the twelve loaves of bread of proportion on, which ought to be always in the presence of God, as he ordered Moses.

Q. Of what were the loaves made?

A. Of the finest flour.

Q. How were they placed?

A. Six on the right side and six on the left, forming two heaps,

Q. What was put over them?

A. A very pure and bright ewer.

Q. Why?

A. In order that they should be an ornament to the obligation made to God.

Q. What was the name of the sanctum sanctorum?

A. Debur, a Hebrew word.

Q. What does it mean?

A. Speech.

Q. Why was it so called?

A. Because there the Divinity resided, and from thence delivered his oracles.

Q. Who constructed the ark?

A. When Moses was ordered by God to construct the ark, he made choice of Bazaleel, the son of Uri, of the tribe of Judah, the son of Mariam, sister to Moses. He likewise chose Aholiab, the son of Ahishemek, of the tribe of Dan; two able workmen for that purpose. Upon these occasions, the people of Israel showed so much ardour and zeal, that Moses, by the advice of those who had the direction of the work, was obliged by the sound of the trumpet to make it known, that he had no further occasion for more assistance. Moses likewise had particular directions for the number of vessels for the tabernacle and for the use of the sacrifices.

Q. How comes the candlestick to be composed of seven branches.

A. Because the No. 7 represents the number of the planets.

Q. What was on the top of each of them?

A. A lamp, and each pointed north and south.

Q. Of how many parts did they consist?

A. Seventy.

Q. What does that number of parts represent?

A. The twelve signs of the Zodiac, through which the planets move.

Q. What does the fixed eye in the lodge represent?

A. One only light, that dispels the darkness from us.

Q. How did they get up into the galleries of the temple?

A. By a staircase, contrived as a screw in the inner wall of the temple, by which they ascended by three, five, or seven steps. It was called Cockles, because it was made like a screw.

Q. How many doors are there in the sanctum sanctorum?

A. Only one—in the east, which was covered with purple, hyacinth, gold, and azure.

Q. What do these colours represent?

A The four elements.

Q. How old are you?

A. Three times twenty-seven, which are eighty-one.

Q. What is your pass-word?

A. Zizon.

FORM OF CLOSING THE LODGE.

T. P. Brother Inspector, what is the clock?

A. The close of the day.

T. P. What remains to be done?

A. To practice virtue, shun vice, and remain in silence.

The Thrice Puissant, addressing himself to the brethren, says:—As nothing is to be done but to practice virtue and shun vice, we will be silent, and let the will of the Lord be done. It is time to rest. Brother Inspector, give notice to the brethren, that I am about to close the lodge by the mysterious number.

The Inspector repeats this to the brethren. The Thrice Puissant claps seven times with his hands, and then all the brethren imitate him. He makes the sign of silence, which they answer, and the lodge is closed.

A DESCRIPTION OF THE DEGREE OF PERFECT MASTER.

FORM OF THE LODGE.

This lodge is hung with green ornaments and with four white columns, erected at equal distances on each side. It is illuminated by sixteen lights, four at each angle of the cardinal points. In the east is a red canopy, with a table before it covered with black and strewed with tears.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who presides, represents the noble Adoniram, the son of Abda, of the tribe of Dan, who conducted the works of the Temple, before the arrival of Hiram Abiff at Jerusalem. Afterwards, he was sent to Mount Lebanon, to inspect the work that was there carrying on for the use of the Temple. He was recalled on the death of Hiram Abiff, and had the honour of being the first of the seven that were substituted in his stead. He is decorated with the orders of the degree of perfection, and those of Prince of Jerusalem. He sits in Solomon's chair under a canopy, holding a setting maul. There is but one warden, who represents Stolkin. He is ornamented with a jewel of perfection, and sits in the west, holding a mallet. He does the duty of Inspector. The master of the ceremonies represents Zerbel or Beneia, Captain of King Solomon's Guards.

He is decorated with a green ribbon round his neck, in the form of a collar, to which is hung a pair of compasses, the points of which form an angle of ninety degrees; which is the jewel of this degree. His apron is white, lined with green, and he carries a naked sword in his hand. All the brethren are decorated in the same manner with Zerbel, with a similar collar, jewel, and apron; the flaps of the apron down, and the jewel embroidered or painted thereon. In the middle of the apartment are painted four circles on a square stone, with the letter I in the centre; the outer circle enclosing the other three.

FORM OF OPENING THE LODGE.

T. P. I. R. W. M. Brother Inspector Stolkin, is the lodge tiled, and are we all Perfect Masons?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master, it is, and we are all Perfect Masters.

T. P. I. R. W. M. If so, give notice that I am about to open the lodge of Perfect Masters.

S. Respectable brethren, the Thrice Puissant, Illustrious, Respectable, and Worshipful Master gives you notice that he is about to open the lodge of Perfect Masters.

As a call to order, the Thrice Puissant, Illustrious, Respectable, and Worshipful Master knocks four times; the Inspector does the same; and the same is done by one brother in the south, and another in the north. Then all the brethren make the sign of admiration, with their eyes lifted up to heaven, their arms extended, and hands open. Then, looking down upon the earth, they cross their arms upon their bellies and exclaim altogether—CONSUMMATUM EST.

T. P. I. R. W. M. Brother Stolkin, what is the clock?

S. It is four.

T. P. I. R. W. M. If so, it is time for the workmen to begin their labour. Give notice that the lodge of Perfect Masters is opened.

The Inspector gives this notice, and the work begins in a

RECEPTION OR PASSING.

The candidate or secret Master being in the preparing room, decorated as such, the master of the ceremonies moves from

seat in solemn silence, and striking the Inspector four times on the right shoulder, thus addresses him :—Venerable Brother Inspector, Brother N——, a secret Master, is now in the anteshamber, and solicits the favour of being admitted a Perfect Master.

The Inspector then reports him to the chair, on which the Thrice Puissant, Illustrious, Respectable, and Worshipful Master asks :—Is he deserving of this honour, and do you answer for his zeal, fervour, and constancy ?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master, I do.

T. P. I. R. W. M. Let him then be instructed in the usual manner.

The Inspector orders the master of the ceremonies to go and introduce the candidate, who is to be first examined in the former degrees. He is also divested of his sword and every thing offensive. A green silk cord is thrown round his neck, both ends of which are held by the master of the ceremonies in his left hand, with a naked sword in his right. He is thus led to the door of the lodge, on which the master of the ceremonies strikes four times. The Inspector inside repeats the four knocks, and informs the lodge that somebody knocks as Perfect Master. The Thrice Puissant, Illustrious, Respectable and Worshipful Master orders the Inspector to inquire who knocks. The Inspector orders the Tiler to open the door cautiously, and to inquire who it is. The Tiler obeys, and is answered by Zerbel, that Brother N——, a secret Master, is desirous of being admitted to the honours of a Perfect Master. The Tiler then shuts the door, and reports the candidate's request to the Inspector, who communicates it to the Thrice Puissant, Illustrious, Respectable and Worshipful Master, who orders the candidate to be introduced. The door is opened, and he is led to the south side, near the tomb, having the sign of a secret Master on him. The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, seeing him in that attitude thus addresses him :—

What do you desire, my brother ?

Candidate. The favour of being received a Perfect Master.

T. P. I. R. W. M. Brother Inspector, teach the brother to travel.

The Inspector leads him by the green silk cord from the south passing by the west, four times round the lodge. At each angle, he gives the different signs, from the apprentice upward, and does the same every time he passes the Master. After which, he is carried to the tomb, which he is made to cross saltier (by a leap.) He is then led up to the altar, with his right knee a little bent, having still the sign of a secret Master on him. After a short pause the Thrice Puissant, Illustrious, Respectable, and Worshipful Master bids him advance, kneel, and lay his hand on the Bible, to take the obligation. The penalty of which is *dishonour*, in addition to all former obligations and penalties.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master takes one end of the cord that is round the candidate's neck and draws it off, saying: my dear brother, I draw you from your vicious life, and by the virtue of the power which I have received from the most illustrious of kings, I raise you to the dignity of a Perfect Master, on condition that you fulfil and faithfully observe every thing that is prescribed by our bye-laws. This the candidate promises to do.

The first sign of this degree is the sign of admiration. Extend your arms, open your hands, and look towards heaven. Then let your hands fall, and cross them on your belly as low as you can, with your eyes looking mournfully towards the earth.

The second sign is, to bring the toes of your right foot reciprocally to each other, until your knees touch. Lay your hand on your heart, and then draw it across your breast, forming a square with your elbow.

The third sign is, to clench each other's wrist, like the Masters: carry your left hand between each other's shoulders, and press four times hard with the fingers on the back, when you give the Master's word, which is Mahabone or Macbenach. Then, interlace the four fingers of your right hand with the thumbs upright, passing against each other and forming a square. The pass-word is *Acassia*: the sacred word *gave*.

HISTORY OF THIS DEGREE.

Solomon, having been informed that the body of Hiram Abiff was found and already deposited on the outside of the temple,

towards the north, near to a well, in which his jewel had been found, was happy to have the poor consolation of finding the precious remains of so great a man. He gave orders and strict charge to his Grand Inspector, the noble Adoniram, that the funeral obsequies should be as pompous and magnificent as for the king himself. He likewise ordered that, all the brethren should attend it with white aprons and gloves, and strictly forbad that the bloody stains should be washed away, until he had wreaked his vengeance on the perpetrators of the horrid deed. The noble Adoniram, chief of the works of the temple, soon finished a plan for a beautiful monument, which was erected and finished in nine days. It was made of black and white marble. The heart of Hiram Abiff was enclosed in an urn, and exposed for nine days on the three steps of the sanctum sanctorum, previous to the finishing of the temple, and then placed on the top of a beautiful obelisk, which was built on the side of the temple, at the west door, a little to the north, in order to mark out the place where the murderers had first deposited him in a pit, before they removed him to the place where Stolkin found him under the sprig of Cassia. The heart of the excellent Hiram Abiff was then exposed to public view in the urn with a sword run through it. The brethren came to express their grief on the occasion, kneeling on the first step which led to the sanctum sanctorum. At the expiration of nine days, the heart was deposited on the obelisk, and covered with a triangular stone, on which was engraved, in Hebrew, the characters I. M. B. The I is the initial letter of the ancient master's word, and M. B. are initials of the new word. A sprig of Cassia was engraved over the I.

After this, Solomon had all the triangular medals taken from the Masters, and the Master's word changed to that now given in the third degree. The body of the respectable Hiram Abiff was buried in the middle of the great chamber, separated from the temple, with all the honours due to so great a man. It was in this chamber that Solomon used to hold his chapter, and confer with Hiram, King of Tyre, and Hiram Abiff, on the sacred mysteries. Three days after the ceremonies were over, Solomon, surrounded by all his court, went to the Temple, and all the workmen were placed in the same order as on the day of the funeral. The king offered up a prayer to the Almighty

then examined the tomb, the canopy, the repeated triangle, and the letters which were engraved thereon. He also examined the pyramid, and finding everything perfectly executed, he cried, in ecstacy—CONSUMMATUM EST. All the brethren answered with the sign of admiration, and said, Amen, amen, amen.

CATECHISM.

Q. Are you a perfect master?

A. I have seen the circle and the square enclosing the two columns.

Q. Where were they placed?

A. On the place where was deposited the body of our Master, Hiram Abiff.

Q. What do the columns represent?

A. The columns of Jachin and Boaz, through which I must have passed to arrive at the degree of perfect master.

Q. What could Solomon mean by establishing this degree?

A. He did it in honour of Hiram Abiff, in order to imprint on the minds of the people an unaffected love and respect for his memory, and to incite in them a desire to find out his murderers; for, at this time, it was not known of the murderers' audaciousness to mix themselves with the brethren, and to partake in the general expressions of consternation and grief, in order to conceal their guilt, and prevent suspicion. Solomon, to ascertain this, ordered a general muster of all the workmen, and found that they all answered to their names, excepting the ruffians who had run away. He therefore ordered the noble Adoniram to build an elegant monument for him, at the west-south west part of the temple, that there the body should be privately interred, and no brother admitted to the knowledge of it, who was not a *secret master*. The body was also privately embalmed and some time after removed to another apartment, separated from the temple, where the King held the chapter. the heart of that great man, after being exposed nine days, on the third step of the sanctum sanctorum, and having received the homage of the brethren who knelt on the first step, was then deposited in the urn, and fixed on the top of the obelisk, with a sword pierced through it, implying, that such an atrocious deed had cried aloud for public vengeance.

Q. What instructions have you received from the different degrees through which you have passed?

A. By them I have learned to regulate my morals, to cleanse my heart from all stain, in order to qualify myself for the high desire of perfection, at which I hope some day to arrive.

Q. What does the square stone in the middle of the circle mean?

A. It teaches us, that the foundation of our building must be laid on a living rock, of which we are originally formed.

Q. For what are the circles?

A. They are an emblem of the Divinity which hath neither beginning nor end.

Q. What do they altogether represent?

A. The creation of the universe, which was accomplished by the will of God, and the power which he gave to the primitive qualities.

Q. What do you mean by primitive qualities?

A. I mean *heat*, *cold*, and *moisture*, from the combination of which the four elements sprung.

Q. How came they to be mentioned here?

A. In order to remind us, that God is every where, and that without the divine influence, no solid building can be raised.

Q. What does the letter I, in the middle of the square stone, signify?

A. It is the initial letter of the Perfect Master's word.

Q. Will you pronounce it?

A. Jave.

Q. What does it mean?

A. It is the name by which I know the Grand Architect of the Universe.

Q. How have you been received Perfect Master?

A. By a point to my heart and a rope round my neck.

Q. Why a point to your heart?

A. In memory that I have consented that my heart should be plucked out.

Q. Why had you a rope round your neck?

A. To teach me that by this humbling power, I must not pride myself in the progress which I make in Masonry and virtue.

Q. How many signs have you?

A. One by five.

Q. Why one by five?

A. To call to my memory the degrees through which I have passed.

Q. How many tokens have you?

A. One by five, which reminds me of my five points of entrance.

Q. What are they?

A. The four rounds about the Temple, and the fifth, the sign of admiration.

Q. What does the tomb represent, which you perceived when you entered the lodge?

A. The burial of our respectful Master Abiff, in the valley.

Q. Why is it placed at the north part of the sanctuary?

A. To teach us, that a man must divest himself of all worldly care, to be qualified to enter the sanctum sanctorum.

Q. What is the meaning of the rope that comes from the coffin in the north, goes by the obelisk in the south, and binds the columns together which are fixed crossways?

A. It represents the rope which the brethren made to draw up the body, and afterwards to let down the coffin. That rope was made of green and white.

Q. Does it signify anything else?

A. It further signifies, that we have broken through the darkness of sin.

Q. What have you done in entering the lodge?

A. I came to the altar, working as an Entered Apprentice, Fellow-Craft, and Master, to cross the two columns.

Q. Why so?

A. To remind me, that it was by the means of having passed through those degrees, that I have obtained the honour of being made a Perfect Master.

Q. Is there no mystery couched under this explanation?

A. It teaches us that we cannot arrive at the sanctum sanctorum by any other method than by a purity of morals, a rectitude of intention and secrecy, which are to be learnt in the first degree.

Q. Why did you enter the sanctum sanctorum by the side?

A. That I might learn by it to avoid the common way of mankind.

Q. What is your colour?

A. Green.

Q. For what reason?

A. To imprint on my mind, that, being dead to sin, I expect to gain new life by the practice of virtue, and to make a progress by these means in the sublime science, which I hope some day to be acquainted with, by arriving at the highest degree.

Q. Who can communicate them to you?

A. God alone, whose knowledge is infinite?

Q. What do the two pyramids on your draft represent, one being in the south and the other in the north, and what signify the figures on them?

A. The two pyramids represent Egypt, where the sciences were much cultivated, and whence some had their origin. On the south pyramid is drawn the meteor which guided the Master, in search of the body of Hiram Abiff; and on the north pyramid, the Perfect Master Mason's Jewel is represented.

Q. What does the Perfect Master Mason's Jewel signify?

A. It puts us in mind, that, as Perfect Masters, we should act according to the strict rules of propriety, caution, and attention, in the whole tenor of our proceedings through life.

Q What was the name of the Master of the apprentices?

A. His name was Boaz, and to him Solomon did the honour of calling the column on the left side of the Temple after him.

Q. Who was the Master of the Fellow-Craft?

A. His name was Jachin, a man much esteemed and respected by Solomon, who did him the honour of calling the right hand pillar after his name, and at which place he paid the Crafts their wages.

Q. What was the name of the Master of the Masters?

A. His name was Mahabone or Macbenach, a very virtuous man, held in the highest esteem by Solomon, and one of the first intendants of his building. He was also the intimate friend of Hiram Abiff, which induced Solomon to send him in search of the body of his deceased friend, when every former

attempt to find it had proved ineffectual. Solomon ordered him to go, and requested three things of him: first, that he should bring back that respectable man's jewel; second, that he should bring with him that ever-to-be-lamented man, dead or alive; and third, that he should discover the perpetrators of that horrid deed.

Q. Did Macbenach comply with these three orders?

A. With fifteen others, who were chosen to attend him on this search, he first went to the Temple, where, seeing the blood that had been spilt in many parts, he traced it to a well in the north part of the Temple, whence he concluded, that Hiram Abiff had been killed and thrown into this well. Thus prompted, and further encouraged by a luminous meteor which stood over the well, he determined to have it drawn dry. This being done, he went down into it, found not the body, but the Master's jewel. It appears, that Hiram Abiff, when attacked by the ruffians, must have plucked off this jewel, and thrown it into the well near the great staircase, rather than it should fall into the hands of such villains. Macbenach blessed heaven, and jointly with his companions offered up a prayer of thanksgiving for their signal success. After this they went on, in order to comply with the other parts of their instructions. They had the meteor still for their guide, when they stopped at a small hill between Lydria and Joppa to rest awhile, and then it was, that Brother Stolkin found the body of the respectable Hiram Abiff as is related in the third degree.

FORM OF CLOSING THE LODGE.

T. P. I. R. W. M. What is the clock, Brother Stolkin?

S. Thrice Puissant, Illustrious, Respectable and Worshipful Adoniram, it is five o'clock.

T. P. I. R. W. M. Since it is five o'clock, and the work is ended, it is time to refresh ourselves, so give notice that I am going to close the lodge.

S. Take notice brethren, that this lodge is about to be closed. Adoniram Stolkin, a brother in the south, and another in the north, each knock four times. (*They all make the sign of admiration and consternation at the tomb, and Adoniram pronounces the lodge closed.*)

CONSUMMATUM EST

A DESCRIPTION OF THE DEGREE OF INTIMATE SECRETARY, OBTAINED BY CURIOSITY, OR ENGLISH MASTER'S DEGREE.

FORM OF THE LODGE.

THIS lodge is lighted with twenty-seven lamps, in three branches, nine in each, and placed, as in the third degree, east, west, and south, hung with black, and strewed with tears.

At a reception, there are only two brethren in this lodge, who represent Solomon King of Israel, and Hiram King, of Tyre. They are dressed in blue robes, lined with ermine, with crowns on their heads, and sceptres in their hands. A table stands between them, on which are placed two swords, a cross, and a roll of parchment. The brethren in this lodge are called Perfect Masters, wear white aprons, lined, bordered, and trimmed with fiery red, a collar of the same to hang round their necks, with a plain triangle painted on the flap of the apron, and white gloves bordered with red.

The room in which this lodge is held represents the Hall of Audience for Masons. It is opened and closed by twenty-seven knocks of a hammer, nine strokes at short intervals, and an interval between the eighth and ninth.

FORM OF OPENING.

Solomon strikes his twenty-seven, and Hiram does the same.

The brethren present bend their right knees, cross their hands, and raise them so that their thumbs touch their forehead. Then, altogether, they repeat the word *Jova* in a low voice. They then draw their swords and retire; Solomon having appointed them guards, with a captain and lieutenant, whose business it is to see that the others behave themselves with decency, to keep the lodge well tiled, and to drive away brethren who would come near it: thus there remain in the lodge only the two kings.

FORM OF RECEPTION.

The candidate being in the anti-chamber, the Captain of the Guards orders one of the men to take away his hat, sword,

gloves, apron, and jewel of Perfect Master. He is then placed at the lodge-door, which is purposely left on the jar, that he may peep in at the two kings. When he is well fixed, the Guards make a noise, which being heard by Hiram, he looks about, and seeing a man peeping, throws up his hands and cries in a rage: *O heavens! we are overheard!* Solomon says, that cannot be, as my guards are at the door. Hiram, without reply, runs to the door, seizes the listener by the hands, drags him into Solomon's presence, and says, here, see then! Solomon asks what shall be done with him. Hiram says we must pu him to death, and puts his hand on his sword. Solomon quits his place, runs to Hiram, lays his hand upon the sword, and says: *Stop, my brother.* He then strikes hard on the table, on which the Captain and his Guards enter and salute the kings, by drawing their right hands from their left shoulder to their right hip. Solomon says to them: take away this guilty man, and let him be forthcoming when wanted: your lives must answer for him. (*They depart with the prisoner.*)

Solomon and Hiram remain alone for some time, as if in contemplation, and talking very low. Solomon strikes the table loudly, when the Captain and his guards enter, leading the candidate, and remain with him in the west, till, by a sign given by Solomon, they bring him before the throne. The brethren then take their places, and Solomon thus addresses the candidate:—

By my entreaties and solicitations, I have so far prevailed on my ally, the King of Tyre, whom you, by your curiosity, had so offended, as to oblige him to pronounce a sentence of death upon you; I have so far prevailed on him, as not only to procure his pardon for your offence, but have even obtained his consent to receive you as an Intimate Secretary to the articles of our new alliance. Do you think that you can inviolably keep secret what we are about to communicate to you, and will you bind yourself to it by an inviolable obligation?

Answer. I do and will.

The penalty of this obligation is to have the body opened, entrails plucked out, heart torn to pieces, and the whole thrown to the wild beasts of the forests, guaranteed by three amens.

Solomon then shows the draft of the lodge to the candidate,

and thus explains it to him. The window represented in the clouds is an emblem of the dome of the Temple. In the glass of it is the letter I, which is the initial of the name of the Grand Architect of the Universe, *Jova*. The building at a distance represents Solomon's Palace, with the door and great gate to go in by the mausoleum. The tears marked out represent the mason's audience chamber, hung with black, where Solomon used to shut himself up, when he could spare a minute from business, to lament the unhappy fate of Hiram Abiff. It was in this chamber, that Hiram, King of Tyre, found him in a deep meditation, when he came to visit him. The letter A signifies *alliance;* the first P to the right of the mausoleum *promise;* the other to the left *perfection*.

Solomon orders the candidate to advance, and says to him, I receive you as Intimate Secretary, on the condition, that you will as faithfully fulfil your duty, and be as much attached to this order, as the person was whom you are about to succeed in office. The colour of the ribbon with which I now decorate you must ever bring to your memory the wounds which that great man received from the traitors who so inhumanly murdered him; and, likewise, of the blood which he rather chose to spill than to reveal the secrets with which I am about to entrust. We expect, my brother, that your fidelity will be proof against all temptations and dangers; and that the sword which I give you will serve to protect you against any villain who shall dare attempt to surprise you into a confession of our mysteries.

The first sign is to draw your right hand from your left shoulder to your right hip, as the penalty of your obligation.

The second sign is to raise both your hands, cross them, and let them fall by your sword, at the same time lifting up your eyes to heaven.

The grip is to take each other's right hand, in the usual manner of saluting. The one turns the other's hand, and says *Berith*, which signifies *alliance*. The other turns and says *Neder*, which is *promise*. The first turns again, and says *Shilomoth*.

The pass-word is *Joabert*, which is the name of the favourite of Solomon, that peeped in at the door, and the answer is *Zerbel*, the name of the Captain of the Guards. The sacred word is *Jova*.

Solomon, in consequence of the treaty established between him and the ambassadors of Hiram, King of Tyre, solemnly covenanted to furnish Hiram with a certain number of measures of oil, honey, and wheat, and a grant of province consisting of thirty governments, in exchange for timber, hewn, formed and drawn from the Forest of Lebanon, by King Hiram's people, and hewn stones to be formed in the Quarries of Tyre, and fitted for immediate use. This treaty was to have been fulfilled as the Temple should be finished. But Solomon allowed a year to elapse, without paying any regard to its fulfilment; during which, Hiram visited the province, and had the mortification to find it a barren and sandy soil, inhabited by an uncultivated people, so that its possession was rather likely to be a burthen than a benefit. Not hearing from Solomon, he determined to go in person to Jerusalem, to expostulate with him for having neglected to comply with the terms of the treaty. On his arrival, he entered the palace, went through the guard-room, where Solomon's court was assembled, and rushed directly into the king's apartment, who happened to be alone, bemoaning the loss of Hiram Abiff. Hiram walked so hastily, and seemingly in so passionate a manner, as to raise the suspicion of Joabert, one of Solomon's favourites. Struck with a notion that Hiram had some evil design on Solomon, Joabert followed to the door to listen, and was discovered there by Hiram, who exclaimed:—"*O heavens! we are discovered!*" and running to the door, seized Joabert by the hand and dragged him into Solomon's presence, saying, *here he is!* Solomon, who could not doubt the trespass, said, what shall we do with this criminal? Hiram replied, we must kill him, and drew his sword for that purpose; on which Solomon, rushing from his throne, cried, *stop, my brother, and suspend your wrath awhile.* He gave a hard knock on the table, on which the guards came in. Solomon said to them, *seize that guilty man, and be answerable for his appearance when requested.* The guards retired with their prisoner, and Solomon thus addressed Hiram. This man, sir, is the only person among my favourites, and the lords of my court, who has zeal and an affectionate attachment to my person. I know him sufficiently to be convinced, that his indiscretion is less to be attributed to an imprudent curiosity, than

to his apprehensions for my safety. Your looks, change of countenance, and hasty manner of passing through the guard room, were the causes that excited his curiosity and alarm for my person. I, therefore, entreat of you to recal the sentence of death which you have pronounced against him, and I will be answerable for his zeal and discretion. Hiram, seeing how agreeable it would be to Solomon that his favourite should be pardoned, readily consented, and the two kings renewed their treaty, which was to be perpetual, with different claims, and promises on both sides of lasting friendship, to which Joabert was Intimate Secretary. This, my dear brother, is what is represented to you in your reception as Intimate Secretary.

CATECHISM.

Q. Are you an Intimate Secretary?

A. I am (*with the eyes lifted to heaven.*)

Q. How were you received?

A. By my curiosity.

Q. Did you run any risk by it?

A. Yes, a risk of losing my life.

Q. What was done to you after you were elected?

A. I was committed to the care of the guard, and expected to have sentence of death passed upon me.

Q. Were they Intimate Secretaries of Perfect Masters?

A. I was then ignorant of it; but have since found that my resolution, firmness, and perseverance, procured me the favour of being the first initiated into this degree.

Q. What are the pass-words?

A. Joabert and Zerbel.

Q. What do they signify?

A. Joabert is the name of him that listened at the door, and Zerbel is the name of the captain of the King's Guards.

Q. What is your grand word?

A. Jova.

Q. What were you before you were an Intimate Secretary?

A. A favourite of King Solomon's.

Q. From what country did you come?

A. From Capula.

Q. What is your name?

A. Capulist

Q. How many governments did Solomon give to **Hiram**, King of Tyre, in return for the work done by his people for the temple?

A. Thirty.

Q. Where was it that you were received

A. In Solomon's hall, hung with black, and illuminated with twenty-seven lamps.

Q. What signifies the letter I, which you saw in the window?

A. Jova.

Q. What does that word signify?

A. It is the third pronunciation of the Grand Architect of the Universe, which in this degree signifies *to return thanks to God the work is complete.*

Q. What signify the A and two P's in the triangle?

A. The A means *alliance*, the first P, *promise*, the second, *verfection.*

Q. Why is the lodge lighted with twenty-seven lights?

A. To represent the twenty-seven hundred candlesticks, which Solomon ordered to be made for the illumination of the temple.

Q. What does the door in the draft of the lodge represent?

A. The door of Solomon's palace.

Q. What means the triangle that hangs to your ribbon?

A. The three theological virtues—faith, hope, and charity.

FORM OF CLOSING THE LODGE.

Solomon strikes twenty-seven, by three-times nine; which are repeated by Hiram. The brethren bend their right knees, cross their hands, raise them so as to bring their thumbs to their temples, and, in a low voice, pronounce the grand word *Jova.*

A DESCRIPTION OF THE DEGREE OF INTENDANT OF THE BUILDINGS, OR MASTER IN ISRAEL.

FORM OF THE LODGE.

This lodge is hung with red, and illuminated with twe seven lights, distributed by three times nine, besides five

lights, which are placed at the foot of the altar, opposite to the Thrice Puissant Master, who represents Solomon, King of Israel. The first warden represents Tito Prince Harodim; the second, Adoniram, the son of Abda. Solomon stands in the east, and the wardens in the west, forming a triangle. Adoniram acts as Grand Master of the Ceremonies. All the brethren wear a red triangle collar round their necks, to which a triangle is suspended, on one side of which are engraved the initials of the following words—Benhoram, Echad, Jachinai—signifying —Freemasons have one God. Oh! the eternal! . On the reverse, the initials of Judaha, Ky, Jaea—signifying God, the Lord. In the middle of the triangle, on the one side, is engraved G, and on the other side, the letter A, signifying Grand Architect. The apron is white, lined with red, and bordered with green. It has a star in the middle, darting nine rays. Above that is drawn or embroidered a pair of scales. On the flap is a triangle: with the letters B, A, I, in the angles

FORM OF OPENING THE LODGE.

The Thrice Puissant Grand Master holds a sceptre in his hand, and says,—Illustrious brethren, are we tiled?

A. Thrice Puissant Master, we are safe and secur here.

Q. What is the clock

A. It is break of day.

The T. P. M. then strikes the altar five times, which is repeated by Tito and Adoniram with their mallets.

T. P. M. As it is break of day, it is time to begin our work. My brothers, this lodge is opened.

All the brethren clap their hands five times, and make the sign of admiration, by carrying their right hand to their fore heads, the fingers a little extended, to prevent the light; then extend their arms and hands, looking to heaven. After this, they let their hands fall on their bellies, forming a triangle, with the two thumbs and fore-fingers.

FORM OF RECEPTION

The candidate must be barefoot. The Thrice Puissant Master says,—Brother Tito, how shall we repair the loss which we have

sustained by the melancholy and traitorous murder of our never-to-be-forgotten master, Hiram Abiff? You know that it was he alone who was to be entrusted with the decorations of the secret chamber, where everything the dearest and the most respectable initials were to be concealed. There the ark was to be deposited, and, by the presence and protection of the Almighty, was insured. Scarcely had this great master set about this work, when he was snatched from us by the most horrid and infamous plot. Most illustrious wardens, advise me what to do.

Tito. Thrice Puissant Master, I am fully aware of the loss we have sustained, as well as of the difficulty we have to repair it. In my opinion, the only remedy we have is, to appoint a chief for each of the five orders of architecture, and that we unite to give him every assistance in our power towards the completion of this third secret master.

T. P. M. Most illustrious prince and brother Tito, your advice is too good to be neglected; and to show you how much I am swayed by it, I now appoint you, Brother Adoniram, and Abda his father, to inspect the work. Go to the middle chamber, and see if there be any of the chiefs of the five orders of architecture there.

The Grand Master of the Ceremonies withdraws to the other room, and inquires if there be any chiefs there. The candidate answers,—*I am here.* The G. M. C. puts to him the following question.

Q. Are you possessed of zeal to apply with scrupulous attention to the works which the Thrice Puissant Master will commit to your care?

A. I look upon it as the greatest happiness and advantage I am blessed with, to have an opportunity of conversing with him on the great and glorious work, when he purposed to erect a temple to the Almighty, worthy of his glory.

Adoniram receives from the candidate the sign, token, and word of the three first degrees; after which, he leads him to the door of the lodge, and knocks three, five, and seven times, at intervals. The door is opened by a brother, to whom Adoniram says,—The brother, whom I introduce, is one who works in the middle chamber. He is allowed to pass, and is taken by the hand by Adoniram, with the master's grip, to the middle of the lodge, where he is instructed to kneel on a square flag

stone, opposite to a table, behind which Tito sits, who puts a sprig of cassia, or any other green sprig, into his hand, and then, in that position, he takes the obligation: the penalty of which is, to observe all rules laid down by the grand council of the Princes of Jerusalem, under the penalty of all former obligations, with the addition, 'that his body may be severed in two, and bowels torn out, and given as a prey to the fowls of the air, in justice and equity.' Amen. Amen. Amen.

The obligation over, a brother comes behind, covers him with a red veil, lifts him up, sets him on a stool in the middle of the lodge, and thus addresses him:—

My dear brother—Solomon, King of Israel, being willing and desirous to carry on to the highest degree of perfection, if possible, the works commenced by Hiram Abiff, he has thought proper, to effect this business, to employ the five chiefs of the five orders in architecture, assisted by the three Princes of Harodim, Tito, Abda, aud his son Adoniram. He was well convinced of their zeal and abilities, and therefore hoped to see the work completed in a masterly manner. We flatter ourselves, my dear brother, that you will contribute with all your might to this grand end. As you represent a dead man, it must be to you an emblem, that, in order to succeed in this great work, you must execute it with the same spirit as our respectable master, Hiram Abiff, would have done. You must also be possessed of the same spirit and resolution as he was—which was to prefer death to the divulging of the mysteries of the Order. We hope you will follow his example. I will now raise you, not as you were raised before, but as Hiram Abiff was raised by Stolkin.

Adoniram takes the candidate's right elbow in his left hand, with the right gives him the master's grip, and, by three pulls, lifts him and throws the veil from his face. All the Puissant Grand Masters give him the sign, token, and word.

The first sign is that of amazement and surprise, which is done by lifting your hands as high as your cheeks, the fingers perpendicular, and both thumbs touching the ears, so as to form two squares. In walking, you stop as if astonished; and when standing, throw your body back.

The second sign is to clap your right hand to your forehead, with your fingers and nails turned on the eyes, and say,—*Ben-*

Moram. Your brother answers by interlacing the fingers of both hands, and by putting the back part of them to the left side of the belly, and looking up to heaven, says,—*Echad.*

The third sign is that of grief, figurative of the Fellow Craft's sign. Carry your right hand to your heart, and at the same time your left hand low down on the left side, as if to struggle. Then move your elbow three times in a circular manner from side to side, and say,—*Ky;* to which the other responds,—*Jaca.*

The token is to touch each other's heart, pass and take each other with the right hand by the middle of the arm, and, with the left hand, by the elbow: pass it three times. The one utters the grand word *Jachinai*, and the other answers *Judah.*

CATECHISM.

Q. Are you an Intendant of the Building?

A. I have taken five steps of exactitude, and have penetrated into the inner part of the temple. I have seen the effects of the great and resplendent light, in the middle of which I have seen, in Hebrew characters, the three mysterious letters—I, I, I,—without knowing what they mean.

Q. How were you received Intendant of the Building?

A. By acknowledging my ignorance.

Q. Why were you raised to that degree?

A. In order to expel the darkness in which I am encircled, and to get such light as would regulate my heart, and enlighten my understanding.

Q. In what place were you introduced?

A. In a place full of wonder and charms, where virtue and sovereign wisdom reside.

Q. What is the duty of an Intendant of the Building?

A. To keep the brethren steady in the practice of virtue, by setting them a good example to correct their works.

Q. Why is it required, in this degree, before you are admitted, to show that you are well instructed in the three first degrees of Masonry?

A. To show that it is only gradually that we can arrive at perfection.

Q. What do you learn from the three first degrees?

A. The first teaches moral virtue; the second, political virtue; and the third, heroic virtue.

Q. Why were you obliged to take your steps backwards as well as forwards in your different degrees?

A. To show that the progress towards virtue was slow and gradual; that we must by humility curb that pride which is natural to us, before we can presume to hope for perfection: and also, that we must judge so far impartially of our actions, and so far effectually govern our passions, as not to leave anything exceptionable in our conduct

Q. Can you explain the mysteries of our lodge?

A. I will endeavour to do it in the best manner I can.

Q. What do the three mysteries in your jewel signify?

A. *Jachinai* signifies divine beauty—*Judah* divine wisdom. The three letters I, in the middle of the triangle of the blazing star, are the initials of the sacred and nameless word.

Q. What does the circle in the inside of the third triangle imply?

A. The immensity of God's power, which hath neither beginning nor end.

Q. What do the three in the circle mean?

A. Oh! the Eternal alone possesseth the attributes of Divinity.

Q. What are the chief attributes of the Divinity?

A. Beauty 6. Omniscience 11. Justice 7. Wisdom 7. Eternity 8. Compassion 10. Boundless 10. Perfection 8. Creation and Mercy 14. These make in all the number 81.

Q. Explain to me the square of 9, which you see in the triple triangle?

A. Nine, thrice multiplied by three, makes 81.

Q. Why do you place Solomon, King of Israel, in the temple?

A. In memory of his being the first who constructed a temple to his Lord.

Q. Why do you place a brazen sea in the temple?

A. To let us know that the temple of God is holy, and that we must not enter it before we are purified from all uncleanness.

Q. What does the left side of the temple signify?

A. Masonry, under the laws of types and ceremonies.

Q. What does the right side of the temple signify?

A. Freemasonry, under the laws of grace and truth.

Q. What is the meaning of the tomb, which is under the

threshold of the door of the sanctuary in your degrees of Perfect Master and Provost and Judge?

A. It shows that we must be purified by death, before we can enter into the mansions of bliss.

Q. What does the candlestick with seven branches signify?

A. The presence of the Holy Spirit in the heart of those who faithfully observe the law.

Q. Why are you barefooted at the time of reception?

A. Because Moses was so when on the mount.

Q. What did you hear before you entered the lodge?

A. Five great strokes?

Q. What do they denote?

A. The five points of felicity.

Q. What happened in consequence, and what was done with you?

A. A warden immediately appeared, who supported and carrried me round the temple five times.

Q. What was his intention in so doing?

A. Surprise, wonder, and grief, took possession of my mind all the time.

Q. Why were you thus affected?

A. I was thus affected at the sight of what was enclosed in the blazing star.

Q. Pray, what could that be?

A. Something that was mysterious, and appertaining to the Grand Architect of the universe, which I hope to be acquainted with in time.

Q. Why had the star five points or rays?

A. It was to show, first, that in the construction of the temple the five orders of architecture were made use of: second, to represent the five points of felicity: fourth, the five senses, without which man is imperfect: fourth, the five lights of Masonry: and fifth, the five zones of Masonry.

Q. What are the five points of felicity?

A. To walk, to intercede for, to pray, to love, and to assist your brethren, so as to be united with them in heart and mind.

Q. Why were you seized with wonder?

A. It was on seeing the beauty and ornaments of the temple, whereof I saw but a part.

Q. Why did you not see the whole?

A. A thick veil concealed a part of my view; but I hope

that the strong desire which I have to improve in my zeal for the royal art will disperse the cloud in time, which now obstructs my sight from them.

Q. Why were you seized with grief?

A. Because all the wonders I saw brought to my remembrance the melancholy end of our respectable master, Hiram Abiff.

Q. How were you made to walk?

A. By the five points of exactness.

Q. And what do you mean by this?

A. I mean the five solemn steps which I took in advancing to the foot of the throne of the powerful King of Israel, where I took my obligation in his presence.

Q. Why, at your reception, were you obliged to represent a dead man?

A. It denotes to us, that good Masons should be silent to the world, and repair from its vices.

Q. What do the seals imply, which are put into your hands?

A. An emblem of justice to my brethren. By the said scales I ought also to weigh my own actions, and to regulate my own conduct, in order to justify the good opinion conceived of me by appointing me a master in Israel, and an Intendant of the Building.

Q. Have you seen your illustrious and Perfect Master today?

A. I have seen him.

Q. Where was he placed, and how clad?

A. He was placed in the east under a canopy bespangled with brilliant stars, and clad with azure and gold.

Q. Have you any remains of darkness about you?

A. The morning star lights me, and the mysterious stars guides me?

Q. Where were you thus conducted.

A. I cannot tell you.

Q. How old are you?

A. Twenty-seven.

Q. What number have you marked?

A. Five, seven, and fifteen.

Q. Where did you remark them, and what do you mean?

A. I remarked them in the arrangement of the lights, and have already explained the two first numbers. The last repre-

sents the fifteen masters, headed by Mohabone, who found the body of Hiram Abiff.

Q. Why do you wear a green ribbon, and the same colour on your apron?

A. To teach me that virtue and zeal in Masonry are the only roads to lead me to true and sublime knowledge.

Q. What does your jewel represent?

A. The triple essence of the Divinity.

FORM OF CLOSING IN THIS DEGREE.

T. P. M, What is the clock, Illustrious Warden?

A. Thrice Puissant, the day is at an end.

T. P. M. Remember, illustrious brethren, and think often of the five points of felicity. It is time to rest.

The T. P. M. and wardens strike five times each. All the brethren clap five, seven, and fifteen times, and the lodge is closed.

A BRIEF DESCRIPTION OF THE DEGREE OF PAST MASTER.

CATECHISM.

W. M. How were you prepared as a Past Master of arts and sciences?

P. M. In the character of a Master Mason, and properly hoodwinked.

W. M. Why were you hoodwinked

P. M. To point out to me, that the secrets of this degree, perceptible by vision, were to be hidden from my sight, until the light of my understanding had qualified me to receive them.

W. M. What procured you admission?

P. M. Four distinct knocks, and the pass-word of a Master Mason.

W. M. In what manner did you enter the lodge of a Past Master?

P. M. Upon four points of geometry, formed by the square and compasses united, and the letter G in the centre.

W. M Why were you initiated in this manner?

P. M. Because the compasses are the principal instruments belonging to the master mason; and the two points elevated above the points of the square, denoted that I had arrived at the summit of operative Masonry. The letter G in the centre was the proper passport, that being the initial of the pass-word of this degree, signifying a Mason that is master of his profession.

W. M. In what manner were you then dealt with?

P. M. I was conducted in the usual form, and by the proper steps of advancing, to receive the obligation.

W. M. In what manner were you placed to receive the obligation?

P. M. Upon both my knees, my hands upon the holy Bible, and my mouth holding a pair of compasses over my hands.

W. M. What was the reason of this peculiar position of the compasses?

P. M. As my hands had been instrumental in duly executing the noblest parts of operative Masonry, my mouth was thus employed to denote that I was then about to be passed a Past Master of Arts and Sciences. And as my head was then confined with the compasses by my hands on the Holy Bible, it strongly figured to my mind that the compass of God's word was to be the standard of every operation in my future life, that I might thereby arrive at the summit of Masonry, by passing through the speculative degree of this mortal life, to that glorious and celestial lodge where the grand pass-word of the Almighty Architect will procure us admission, and with whom, peace, order, and harmony, will eternally reign.

W. M. Be pleased to arise, and in proper position deliver the obligation?

[The additional penalty of this obligation is to have the hands struck off at the wrist.]

W. M. How did you confirm it

P. M. With my lips four times on the Holy Bible.

W. M. In what manner were you raised?

P. M. By the grip of a Past Master

W. M. Be pleased to advance, and give it to me with the first sign?

[The grip is to lay hold of the left hand of one brother by the right of the other, at the wrist, grasping it tight. The sign,

to place the thumb perpendicular on the lips, between the nose and chin, is indicative of silence.]

W. M. To what do they allude?

P. M. The grip alludes to the part of the obligation, of having my hands struck off at the wrists; and the sign alludes to that other part of the obligation, of having my arms struck off from my body and both hung at my breast, suspended at the neck, as an index of infamy till time and putridity consume the same.

W. M. Be pleased to deliver the second sign and its signification? (*By extending the arm at length, and, with the thumb and finger, as if holding the plumb-line.*)

P. M. It alludes to the manner of distinguishing a brother of this degree at such a distance, that it prevents us from making use of any other method.

W. M. Be pleased to communicate the chief *word*, and its signification?

P. M. Giblum or Chibbelum. It means a workman, who is master of his profession; but more especially alluding to the excellency of the sculpture, in the stone-work of Solomon's temple.

W. M. To what does the pass-grip allude?

P. M. That memorable characteristic which distinguished the ancient Sidonia workmen at the building of Solomon's temple.

W. M. To what does the pass-word allude?

P. M. To the first and most distinguished workmen in the Porphyry stone-work, during the erection of that edifice.

W. M. What is the distinguishing *mark* or *signature* used by the brothers of this degree?

P. M. The initial of its first noble chief officer, at that time in Jerusalem, to be placed in conjunction with the initial of that famous class of workmen, who distinguish themselves in that branch of operative masonry set apart for finishing the Porphyry materials.

W. M. Where were you placed after your obligation?

P. M. After circumscribing the lodge by the Right Worshipful Master's command, from east to west, I was placed in a circle, in the centre, as a Past Master, to prove to all the brothers then present, that I was eligible to act in future, in con

junction with them, to superintend the workmen up to this order inclusive.

W. M. Why is our Lodge in this degree dedicated to the noble prince Adoniram?

P. M. Because he was next in rank to Hiram Abiff, and also Grand Superintendent over the levy of Jerusalem, and the first Right Worshipful Master who presided over the Master Masons at that memorable period of time.

A BRIEF DESCRIPTION OF THE DEGREE OF EXCELLENT MASONS.

CATECHISM.

W. M. How were you prepared as an Excellent Mason?

E. M. In the character of a Past Master of Arts and Sciences, and properly hoodwinked.

W. M. Why were you hoodwinked in this degree?

E. M. It alludes to the darkness of the Jewish nation, prior to the delivery of the two tables of stone by the Almighty to Moses, which was to bring them to the light of those religious and moral laws, that were ever after to be the standard of their future lives and actions.

W. M. What procured you admission?

E. M. Five distinct knocks, and the pass-word of a Master of Arts and Sciences.

W. M. In what manner did you enter?

E. M. Upon the Trinity in Unity, figured out by five triangular points in geometry.

W. M. Why were you introduced in that manner?

E. M. To denote, that I was about to enter on the foundation of geometric Masonry, the superstructure of which was the laws of that celestial Trinity which this instrument, on which I entered emblematically, represented.

W. M. In what manner were you then dealt with?

E. M. I was conducted round the lodge in due form.

W. M. What were you then ordered to do?

E. M. To advance by the same number of steps as I had then made in Masonry, accompanied with their respective positions.

W. M. In what manner were you placed to receive your new obligation?

E. M. Upon both knees bare and bended, my right hand on the Holy Bible, and the left extending the passport of my admission.

W. M. Why called *passport of admission?*

E. M. Because, if I had not previously proved myself qualified to perform those excellent branches of operative masonry, as a complete architect, in all its beautiful designs of sculpture, painting, tapestry, and ornaments, I should not have been found eligible for the sublime secrets contained in this degree; therefore, my left hand, extending this honourable emblem of admission, was to denote to the brethren present, that I was a fit candidate for this degree; and extending it in full view of all the brothers, was the last signal for any of them to examine me, if they had any doubts of my pretensions or qualifications to become a member of this order.

W. M. How did you confirm your obligation?

E. M. With my lips five times upon the Holy Bible.

W. M. How were you raised?

E. M. By the grip of an Excellent Mason.

W. M. Be pleased to advance in due form and give it?

W. M. To what does it allude?

E. M. To the penalty of the obligation.

W. M. Be pleased to give me the grand emblematic sign, and tell me to what it alludes?

E. M. It alludes to that memorable event of Moses receiving the Ten Commandments upon the thrice famous Sinai, in the wilderness of Arabia.

W. M. To what does this word allude?

E. M. To that grand period of time, when the Almighty condescended to converse with Moses at the foot of mount Horeb, and gave him his commission to go to Pharaoh, and demand the liberation of the Jews from their Egyptian bondage.

W. M. Being obligated and initiated, where were you placed?

E. M. Behind the veil of the temple, where I was ordered to restore myself to light, which enabled me to find, by a most singular phenomenon, that I stood upon holy ground.

W. M. With what were you invested?

E. M. With the distinguishing external of an Excellent

Mason, to certify that I stood exalted by my merit above the degree of a Past Master of Arts and Sciences.

W. M. With what is the Jewel of this degree ornamented?

E. M. A star with as many points as will take in the initials of the conjunct words of this order in Masonry.

W. M. What is the *mark* or *signature* of this degree?

E. M. The three peculiar initials of the Redeemer of mankind.

W. M. What is the masonic allusion of these three?

E. M. The first alludes to the strongest pillar of Solomon's temple; the second alludes to the grand architect of that temple; and the third to those Masons who performed the operative part.

W. M. Where did the ancient brethren of this order assemble, during the period employed in building that famous religious edifice?

E. M. On one of the famous adjacent mounts, since called mount Sion; but during the dedication of the temple, they assembled for divine worship in the third round of courts.

W. M. What was the original number in this *excellent degree?*

E. M. Eighty-one masons, formed into nine lodges, with nine in each lodge.

W. M. Why is this degree dedicated to Moses?

E. M. Because he presides over that lodge where those two *excellent Masons*, Aholiab and Bezaleel, performed their pious work in the wilderness, agreeable to the injunctions of the Almighty, when they were ordered to prepare the furniture and other sacred utensils for the holy tabernacle, which was first set up in the wilderness during the forty years' pilgrimage, prior to their entrance into the promised land.

A BRIEF DESCRIPTION OF THE DEGREE OF SUPER-EXCELLENT MASONS.

CATECHISM.

W. M. How were you prepared as a Super-excellent Mason?

S. M. I was habited as the High Priest, hoodwinked, and both feet slip-shod.

W. M. Why habited as a High Priest?

S. M. Because this part of Masonry constituted the most solemn part of the employ at Jerusalem, when King Solomon's temple was erected: namely, to survey all the sacred utensils and ornaments that were to adorn the inner part of the temple. The most solemn and religious duties of mankind, in all ages and countries, have ever been appropriated to the priesthood: and Aaron, the brother of Moses, being the first High Priest, by command of the Almighty, we prepare our candidates in the habits of High Priests in commemoration thereof.

W. M. Why were you hoodwinked?

S. M. In commemoration of the custom of our predecessors, the nine deputy grand masters, the founders of the degree, who met in the holy place, prior to the dedication of the temple, from which all natural light was totally excluded, and which only received the aid of that remarkable artificial light, the three great candles, which were kept continually burning; therefore, in commemoration thereof, we are deprived of our natural light; and the first light we afterwards receive is the representation of these three famous great candles, or artificial lights, in this sacred place.

W. M. Is there a second reason why you were hoodwinked?

S. M. Because, in the sanctum sanctorum, or holies of holies, there was no other light than the supernatural.

W. M. Why were you slip-shod?

S. M. Because that part of the temple, in which the brothers of this degree first assembled, was called the holy place, and being situated on holy ground, we were, for that purpose, slip-shod.

W. M. Being thus prepared, what gained you admission?

S. M. Three distinct and three quick reports.

W. M. In what manner did you enter?

S. M. Upon the six famous points of geometry.

W. M. In what manner were you then dealt with!

S. M. I was conducted round the lodge in due form.

W. M. What were you next ordered to do?

S. M. To advance by six steps, accompanied with their respective signs.

W. M. In what manner were you prepared to receive your new obligation?

S. M. Upon both knees, with my right hand upon the

Holy Bible, and my left extended with the emblem of my adoption.

W. M. Why was your left hand unemployed?

S. M. Because that emblem, being the double equilateral triangle, and containing six sides, denoted the six peculiar branches of the noblest office in the Temple that I was then called upon to fulfil, namely, first, to survey the constitutional rolls previous to their being deposited in the famous archives of masonry; second, the precious stone work; third, the holy place; fourth, the sanctum sanctorum; fifth, the ark of the covenant; and, lastly, all the other utensils, and these were emblematically pointed out by the double equilateral triangle.

W. M. Be pleased to deliver the obligation?*

W. M. How did you confirm it?

S. M. With my lips six times on the holy Bible.

W. M. In what manner were you raised?

S. M. By the grip of a *super-excellent Mason.*

W. M. Be pleased to advance and give it.†

W. M. To what does it allude?

S. M. To that part of the obligation where that peculiar loss of both the *arms* constitutes the penalty attached to any voluntary breach thereof.

(Finch says, here an explanation of the signs in this degree are next given, but he cannot even glance at them without danger of exposing what he dare not commit to paper, but brothers that belong to this degree cannot be at a loss to know what part of scripture to refer to for a full and beautiful explanation.)

W. M. Be pleased to deliver the words and their allusion.‡

W. M. In what part of the lodge were you placed?

S. M. In the centre, to represent a point within a circle.

W. M. Why there?

S. M. As a point is the smallest portion of geometrical matter, and the circle the largest of any within the plane of its

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* I have not the form of this obligation. Indeed, there is no fixed form in these branching degrees of Masonry. The new penalty is to lose both arms. R. C.

† This is done, but the manner is not known to me. R. C.

‡ This is done in due form, but that form is not known to the writer.

surface, I was thus placed, to represent that point; as one of the smallest particles of created matter, and the Deity was aptly represented by the circle, whose centre is everywhere, and circumference no where.

W. M. What is the distinguishing *mark* or *signature* of this degree?

S. M. The initials of the four famous double-bodied stars, situated east, west, north, and south.

W. M. With what is the *jewel* of this degree ornamented?

S. M. In the twelve points forming the star, are the initials of our distinguishing united words.

W. M. What was the original number of this degree?

S. M. Nine, formed into three lodges with three in each.

W. M. Why is this degree dedicated to Aaron the High Priest?

S. M. Because he was the first priest who presided over the first most excellent and sacred lodge held in the Tabernacles in the wilderness of Arabia. So also were the brothers of this degree appointed by King Solomon, as super-excellent Masons, to survey all the sacred furniture and jewels of that glorious building, for the same pious purpose as those in the Tabernacle of Moses.

A DESCRIPTION OF THE DEGREE OF NINE ELECTED KNIGHTS, CALLED, BY FINCH, SUBLIME KNIGHTS ELECTED.

FORM OF THE LODGE.

The chamber in which this chapter is held, represents the apartment in Solomon's palace. The hangings are red and white columns intermixed and strewed with flames. The master represents Solomon, King of Israel, and is styled the *most sovereign*. There is but one warden, who sits alone in the west, representing Stolkin, and is called the Inspector. All the rest of the brethren must be in black and placed in the south, as the lights are placed, eight close, and one at a distance. When there is a reception, all the brethren, being in mourning, sit with their hats flapped, and the right leg over

the left, their heads leaning on their right hands, in a doleful character. Their aprons are lined and bordered with black. They wear a broad black ribbon from their left shoulder to their right hip, on the breast of which are painted three heads of fear and terror. A poniard hangs to this ribbon, with nine red roses painted on it near the bottom, four on each side, and one in the centre. Each brother has a naked poniard lying at his feet. The plan of the draft of the lodge or chapter is an oblong square, at the upper part of which, to the right, is drawn the city of Jerusalem. At the left is represented a cave near the sea-side, and the River Joppa, surrounded with rocks, in which a man is seen, lying with his head on a rock, a lamp burning by him, a poniard at his feet, a running stream of water, and a cup. Over the mountain, the setting sun is seen. In the middle of the draft appears a bush, which seems to be on fire, occasioned by the reflection of a rainbow. A brilliant star is fixed immediately over the cave, to point out the retreat of the murderer. On the draft is likewise seen a winding road which leads from Jerusalem to Joppa. On this road a dog is seen near to the cave, which is the figure under which the unknown person is drawn. A man closely follows, and, at a distance, are seen eight other men walking without order. Near the room where this chapter is held, there must be a small room made to represent a cave, and a large stone in it for the candidate to sit upon, a little table with a lamp lighted, and, under it, the word REVENGE written. A poniard lies on the table, a spring or fountain runs in the room, a cup to drink out of, and an effigy of a man asleep.

In this chapter, the sovereign sits under a canopy, in an elevated chair of state covered with black. Before him stands a table covered with black and a fiery-coloured carpet, on which is a bible, a sceptre, and a dagger. Solomon strikes with his sceptre, and Stolkin strikes with his poniard, which he holds in his hand, as a symbol of revenge.

FORM OF OPENING.

Q. Are you an elected Knight?

A. One cavern received me, one lamp gave me light, and one spring refreshed me.

Q. What is the clock?

A. Break of day.

The Master knocks eight and one. The inspector imitates him, and the brethren clap the same number with their hands. The Master says—This chapter is opened.

FORM OF RECEPTION.

The master of the ceremonies brings the candidate to the door, knocks eight and one, which are repeated by the Master, all the brethren being in their proper postures. The inspector rises and receives the candidate, whom he brings into the middle of the chamber, opposite to the Thrice Puissant. After a little silence, he is asked by the Master :—What do you want here?

A. I am come to solicit the favour of being initiated into the degree of the Nine Elected Knights.

Q. What motives induce you to think that you deserve to have the honour conferred upon you?

A. My zeal, fervour, and constancy, which I promise shall be doubled hereafter, have made me aspire to this favour.

T. P. M. Learn, my brother, that you are to impute your present admission into this chapter, less to a desire in us to confer this degree upon you, than to an inclination to make a trial of your conduct and courage, and of your compliance with the obligations which you have contracted in the different degrees through which you have already passed. Know, my brother, that, at this moment, we have in our power one of the murderers of our respectable Master, Hiram Abiff, who groans under the enormity of his guilt, and expects every instant to undergo the rigorous torture which his crimes justly merit, to serve as an example to deter others. This I have learnt from a stranger, who will conduct those I send to the place where the miscreant is hidden.

My dear brother, this chapter is fully convinced of your zeal, and is much disposed to confer higher degrees on you. So, now the opportunity offers, of your being the first to revenge the craft, by bringing this villain to condign punishment, if possible, adequate to the enormity of his crimes.—Do you find yourself disposed to vindicate the royal art, and to sacrifice the traitor, in honour of masonry?—Give me an answer.

A. I shall be happy of the opportunity to revenge the death of our dear Grand Master

T. P. M. I must previously inform you, that this man is, perhaps, one of your acquaintances, probably your friend, or your brother; but in such a case as this, every sentiment must give way to that of revenge, which, with you, is to stifle every other consideration, because no bad consequences will attend your accomplishment of this revenge. Besides, this is the only opportunity that offers of making us sensible of your zeal, by which you will be admitted into this degree; therefore, determine immediately.

A. I am determined.

T. P. M. Suffer yourself to be conducted, and follow the stranger to the place where the criminal is hidden.

The candidate is now blindfolded and conducted to the cave, where he is seated on a stone, opposite to the sleeping murderer. When seated, the guide tells him, that he shall have to leave him for a while; another brother shakes a parcel of chains and groans heavily. The guide places the candidate's left hand on the table, tells him to lay his head on his arm, and his right hand on his thigh; and thus addresses him:—My dear brother, I must leave you a little while, be of good courage, and not daunted. Promise me faithfully, that you will remain in the posture in which I now leave you, however much alarmed you may be by any noise which you may hear. Attend to what I say; for, if you neglect it, your life may be the cost. As soon as you hear a masonic knock, take the bandage from your eyes, and closely examine every object that is around you. When you hear a second knock, drink out of the cup, which you will find near your left hand. When you hear a third knocking, you must do exactly as a voice shall bid you. Although I leave you alone, believe me, the eyes of the whole chapter are upon you; therefore, I beg that you will not fail to comply with these instructions. Farewell, I leave you. He quits the room, and shuts the door sharply after him. In a minute or two, he knocks three distinct knocks; after a while, he knocks again, as before; and then again, when a voice tells the candidate to take that dagger and strike the villain, first on the head, then in his heart. Cut off the head and follow me with it in your left hand and the dagger in the right. He is again brought to the door of the lodge, and knocks eight and one. The door being opened, the Master says—Who comes there?

A. Joabert, who has discovered where the traitor was concealed, and having revenged the death of our respectable Master, Hiram Abiff, comes to lay the villian's head at the feet of Solomon, King of Israel.

He is admitted. Holding the head out, he strikes at it with the dagger, which brings him to the throne, he falls on his knees, the head and dagger exposed in his hands. The king, seeing the candidate, rises with indignation, and says :—Wretch ! what have you done ? My orders were, that the traitor should be taken and brought to me, not that you should put him to death. Your disobedience of orders shall, therefore cost you your life. Stolkin, put him to death. (On hearing this the brethren fall on one knee, and beg pardon from Solomon for the candidate, saying, that it was an excess of zeal and love for the memory of our respected Master, Hiram Abiff, that prompted him to disobey the King's orders. While this entreaty is making, Stolkin seizes the candidate, and stands ready to execute his orders. Solomon says stop :—My Brother Joabert, I freely forgive you, the second time, as you meant no wrong, but beware of the third offence.—The head and poniard are then taken from him, and the obligation is administered.)

The penalty of this obligation embraces all those of the foregoing, with a promise to *revenge masonry in general ;* to protect the order of one's brethren with all all one's might and power; to submit one's self to perish by the same weapon which will be given as an *honourable mark* of this order and as a reward for zeal and constancy.

The Thrice Puissant raises the candidate and gives him the dagger, saying:—I deliver you this vindictive weapon: make a good use of it when required.

The first sign of this order is for one to take a poniard or sword and stab another on the forehead. The one that is struck claps his hand to his forehead to see if it is bloody !

The second sign is to strike your poniard to the heart of another, and say Necum. The other answers, by laying his hand upon his heart, and saying—Joabert.

The grip is to take the thumb of the other's right hand, and, in the bottom of yours, clench all the fingers of both hands and place the thumb erect It signifies the elect eight close and one by itself

The pass-words are Necum, Joabert, and Stolkin.

The grand word is *Begulgal*, signifying, faithful guardian chief of the Tabernacle, friend and chosen favourite.

The candidate is led to his seat, the brethren resume their proper attitudes, and the Thrice Puissant delivers the following

DISCOURSE.

Thrice respectable brother elect, the unanimity and earnestness with which this respectable assembly required your pardon, disposed my heart to grant it, especially as your crime was only an overflow of zeal. In this you have imitated Joabert, the favourite of Solomon, King of Israel, as I am about to relate. You doubtless recollect the lamentable catastrophe of our respectable Master, Hiram Abiff. His death is the constant subject of our grief and tears, and, in this, we imitate the wisest of kings, who bemoaned the irreparable loss which he had sustained. You know that Solomon, on hearing that he was missing, put a stop to the building, and swore, that no person should be paid his wages, until this great man was found dead or alive. You also recollect, that the brethren went in search of him, and that Stolkin, at length, found him assassinated, and buried under or near a sprig of cassia. Stolkin's good luck, on this melancholy occasion, endeared him to the king, and procured him his greatest confidence. Nor was Solomon contented with having the funeral obsequies of that great man celebrated with as much splendour and magnificence as possible; but was also determined to take public satisfaction on the perpetrators of that horrid crime, and to sacrifice them to the manes of his deceased friend. He issued a proclamation, offering a reward to any person who would give information where the villains were concealed; and that he would even forgive the real assassin, if he would come into his presence, acknowledge his guilt, and give up his accomplices, so that they might suffer condign punishment for the expiation of the greatest of crimes. This proclamation was long out to no purpose. But one day, when Solomon was sitting in his hall, giving audience to more than ninety masters and other officers of the order, Jerbel, Captain of the Guards, entered and informed him, that an unknown person wanted to speak to him in private, as he had a matter of the highest importance to

impart. The brethren were alarmed at the readiness with which the king consented to a private audience, from fear of danger to his person; but the audience being short, a speedy return removed those fears. He informed them, that this unknown person was acquainted with the retreat of the murderers of Hiram Abiff, and had offered to accompany such people as would accompany him and inform themselves of the truth of what he asserted. The brethren, to a man, immediately stood up and offered their services on the occasion. The king was highly pleased at their zeal, but declared, that, among such a number of virtuous brethren, they who should be employed in the honour of taking these victims of vengeance, should be determined by lot. The names of the Intendants of the Buildings who were present were put in a box, when the king declared the nine whose names should be first drawn should follow the unknown stranger and bring the traitors alive, to be made an example to the latest posterity. Lots were accordingly drawn, and joy gladdened the faces of those whose names came out. These received instructions from the king to follow the unknown man, who would conduct them to the cave which was the retreat of the traitors. They departed, but one of the nine, Joabert, whom you this day represent, animated with uncommon ardour, and thinking his brethren walked too slow, got before them, and was the first that came to the cave which was situated near the sea-side, not far from Joppa. Near it was a bush, which seemed to burn; and a star, which had conducted them, stood fixed over the cave. Joabert, inflamed with rage, entered, and, by the aid of a lamp which was burning, saw the villain asleep, lying on his back. A dagger lay at his feet, which Joabert seized and struck with all his might, first on the head, and then in the heart. The villain sprang up with fury; but, immediately dropped dead at his feet, and pronounced the word Necum. Joabert cut off his head, and then quenched his thirst at the spring in the cave, when he was joined by his brethren, whom he was just going to meet. They, seeing the head of the villain, represented to Joabert that he had committed a fault by his zeal, and that thus putting an end to the villain's life, he had rescued him from the tortures which Solomon had prepared for him. They promised to intercede and use their influence with the king to procure his pardon. All quenching their thirst, Joabert taking the head, they walked

back to Jerusalem. On seeing them, Solomon was about to give orders fos the intended tortures; but, espying the villain's head in the hands of Joabert, he could not restrain his wrath, and ordered Stolkin to put him to death. This would have been instantly executed, had not all the brethren thrown themselves on their knees and begged him off, as the illustrious brethren of this chapter have done for you. From the historical circumstances related, you may see what useful instruction can be drawn. First, by the traitor's death, you see that crimes never go unpunished; but that, sooner, or later, they meet their deserts. Secondly, you may learn from Joabert's danger, how unsafe it is to exceed orders; and that it is a necessary duty, strictly to comply with the orders of your superiors. Thirdly, by the pardon procured for this zealous brother, you may learn, how easily the heart of a good king is influenced to be merciful. You also see how necessary it is to have friends, who will interest themselves warmly for us on critical occasions. And now, my dear brother, we will put an end to this discourse, by applauding your reception with eight and one.

CATECHISM.

Q. Brother, are you a master elect?

A. I have been made acquainted with the cave.

Q. What have you seen in the cave?

A. A light, a poniard, and a fountain, with the traitor Ehyroh.

Q. Of what use to you were these things?

A. The light to dispel the darkness of the place, the dagger to revenge the death of our respectable Master Hiram Abiff, and the fountain to quench my thirst.

Q. Where were you made a master elect?

A. In the hall of audience, in Solomon's palace.

Q. How many Intendants of the Building were there present at that time?

A. Nine, of which I was one.

Q. From what order or number of people were those chosen;

A. From upwards of ninety, mostly Intendants of the Building and some masters.

Q. By what motive were you prompted to become a master

A. The desire of revenging the death of our respectable Master, Hiram Abiff, by destroying his murderer, Ehyroh.

Q. Where did you find the assassin?

A. At the bottom of a cave, situated at the foot of a burning oush, by the sea-side near to Joppa.

Q. Who showed you the way?

A. An unknown person?

Q. What road did you pass through

A. Through dark and almost inaccessible roads.

Q. What did you do when you came to the cave?

A. I laid hold of a dagger, there found, and, with it, struck the villain so forcibly on the head and the heart, that he immediately expired.

Q. Did he say anything before he expired?

A. He only answered one word.

Q. What was it?

A. Necum, which signifies revenge.

Q. How was your election consummated?

A. By revenge, disobedience, clemency, and 8 and 1.

Q. Explain this?

A. By revenge, I destroy the traitor; by disobedience, I ex ceeded the orders given to me by the king; by clemency through the intercession of my brethren, I obtained the king's pardon: and, lastly, by 8 and 1, as we were only nine chosen for the business.

Q. What did you do after killing tne traitor?

A. I cut off his head, quenched my thirst at the spring, and, quite fatigued, laid myself down to sleep, where I remained until my companions entered the cave crying out revenge.

Q. How did Solomon receive you on presenting the head of the traitor to him?

A. With indignation, as he had proposed to himself much gratification in punishing the villain, and even doomed my death; but on account of my zeal forgave me.

Q. What did the dark chamber represent, into which yon were conducted before your reception?

A. It is the representation of the cave where the traitor was found by me.

Q. How came you to be left there blindfolded?

A. To call to my mind the traitor's sleep, and how often we may think ourselves secure, after committing a crime, when we are in the most danger.

Q. How did the elect walk?

A. Darkness obliged them to put their hands before their heads, to prevent injury, by coming against an obstruction. And, as the road was bad and uneven, they were obliged ro cross their legs and, for that reason, we sit in that position in the chapter.

Q. What does the dog represent, which you see in the draft?

A. The unknown person, or good citizen, who conducted the elect.

Q. What does the naked arm with the dagger mean?

A. That revenge ever attends guilt.

Q. What does the black ribbon with the poniard signify?

A. The grief still subsisting for Hiram Abiff, though his murderer was punished, as it was perpetrated by masons, and some of them yet unpunished.

Q. What emblems do you use to explain the number of nine elected?

A. First, nine red roses, at the bottom of our black order. Second, nine lights in the chapter. And third, nine strokes to gain admittance. These are the emblems of the nine elected, and red is the emblem of the blood that was spilt in the temple, and ordered to remain there, till revenge was completed.

Q. How do you wear the black order in this chapter?

A. From the left shoulder to the right hip, with a poniard hanging to the bottom of it.

Q. What colour is your apron?

A. A white skin bordered and lined with black, spotted with red, and on the flap is painted a bloody arm holding a bloody dagger.

Q. With what is this chapter hung?

A. White; red and white mixed with flames; white flames and red flames; and red on the white. The one indicates the blood that was spilt, and the other, the ardour and purity of the elect.

Q. Why have you no more than one warden?

A. Because the chapter was always held in Solomon's palace, where there was no one but his favourite privy to what passed.

Q What was there more to be done?

A. Nothing, as everything is achieved, and Hiram Abiff revenged.

Q. Give me the pass-word.

A. Necum.

Q. Give me the grand word.

A. Begulgai, is a word which signifies faithful guardian or chief of the tabernacle, friend or chosen favourite.

Q. Have you any other pass-words?

A. There are two.

Q. Give them to me.

A. Stolkin, Joabert.

Q. At what time did the nine elected set out on their journey to the cave?

A. Just at dark.

Q. When did they return?

A. At the break of day.

Q. How old are you?

A. 8 and 1 perfect.

FORM OF CLOSING THE CHAPTER.

Solomon makes the sign, by putting his hand to his forehead and says:—My brethren, let us renew our obligation. (*The brethren make the sign with their daggers, first striking the head and then the heart. Solomon strikes* 8 *and* 1: *Stolkin does the same: and the chapter is closed.*)

BRIEF DESCRIPTION OF THE ELECT OF NINE.

This lodge represents the cabinet of Solomon. It is lighted with nine lights. Two arm chairs are placed in the east. As the lodge is called the council of nine, it cannot be held unless that number of brethren be present. Two kings are supposed to be included, and are seated in the centre, and the other members of the lodge surround the infant. One of the kings has a dagger in his hand; the other a sceptre. Emblems of mortality are displayed on the clothing, and the words *conque-*

or die are conspicuous round the room. The names by which the kings are distinguished, is, Solomon the *most wise*, and Hiram the *most powerful.*

FORM OF OPENING.

M. W. Most powerful king, what is your motive in assisting at our present council?

M. P. Most wise king, I attend your deliberations to demand justice. A murder has been committed, and the injury has been unredressed. Punishment must follow, and vengeance will be satisfied.

M. W. Most powerful king, you shall be witness to the inquiry that shall be instituted in order to detect the assassin, and it will remain for you, if we are successful to determine the punishment.—Placing the sceptre on the head of a brother, he says—I appoint you, most respectable brother, Intimate Secretary. You are to watch for the safety of the council; assure yourself of the qualifications of the members present.

(*The Intimate Secretary salutes the kings, and having taken the sign, token, and word from the others, reports that all present are faithful subjects.*)

M. W. My brethren, whom the Creator has enlightened, whom equity directs and truth guides, I pronounce that the council is resumed. Intimate Secretary, the profane are excluded, and, under this name, we comprehend Masons, who are honoured with the title of Master Elect. Place a guard without the door, let the avenues be searched, and return quickly with your report.

I. S. Most wise king, all is covered. The guards environ the door of the palace, and our mysteries are secure from the penetration of the world.

The Master strikes seven equal knocks and two quick, saying Necum Nicum, which signifies vengeance.

M. W. Brethren, you have witnessed the grief I experienced on a lamentable occasion. In vain have I dictated steps to be taken, as a prelude to a discovery. Each of us is interested to revenge our loss. My royal brother is come hither to demand it. To him, therefore, I will refer you. He will inspire you with sentiments worthy of the cause which he undertakes, and you will now attend to its recital.—After a silence,

the most powerful king draws his dagger, and, pointing it towards the infant, thus addresses the lodge :—

The pledge is before us, which this great man has left. This will soften and stimulate you,to virtuous deeds. If his memory be dear to you, the cries of this child, his tears and his prayers, will move your compassion. He asks vengeance for the loss of his parent, who was your companion and your friend. Unite, therefore, your efforts to discover the inhuman wretch, that he may meet his reward.

The lodge exclaims, Necum Nicum.

The master in collecting these votes is interrupted by a noise at the door, and says, Intimate Brother, who occasions this, and how are my orders obeyed ?

The brother retires, and immediately returns to report that the council is betrayed. The lodge unanimously reports Necum Nicum. The master adds :—The sceptre is raised, our indignation must yield to the necessity of hearing the particulars of the report. Tell us, Intimate Secretary, who has caused this interruption, and who has the audacity to penetrate to the august council.

I. S. I behold, with surprise, that a brother has clandestinely entered the adjacent apartment, and I am apprehensive that he has heard the secrets of the council. It is with horror, I relate, that he appears to be guilty of murder. His hands and his sword are stained with blood. Every particular testifies against him, and all unite to excite my suspicion.

M. W. He shall be satisfied.

The other king deliberates and says :—My brother, attend to your usual wisdom, and be not too rash. Let the wretch be disarmed, bound, and introduced, and let him reply to the interrogations that shall be put to him.

This degree appears to be but another version of that of Intimate Secretary, or Joabert's second slip. The sign is made by drawing two daggers with the right hand, and lifting it as if to strike in the front. The answer to it is, to shut the right hand, and the fist thus closed, is raised and turned quick. The token for him who asks is delivered, by erecting his thumb, while his right hand is closed, and presenting it to his companion. The answer is to seize the thumb with an extended arm. The word is Necum Nicum.

SECOND ELECT OF NINE, OR PEREGNON.

The decorations are the same as in the foregoing degree, and it only differs by being lighted with twenty-seven lamps, disposed in groups of nine. The lodge is opened by the master's asking, if there are any other mysteries in quality of Master Elect, than those of Necum Nicum. He is answered, that the appendage to the letter P is another mystery. The words of this degree are Romvel, Gravelot, Abiram. The ceremony concludes with telling the candidate, that the business of this degree is to prepare him for another, which is the

THIRD ELECT, OR ELECT OF FIFTEEN.

This lodge is hung with black and decorated with three skeletons. It is opened with fifteen strokes, and lighted with fifteen lamps. At a reception, only fifteen brethren are permitted to be present. The sign is to shut the right hand with the thumb elevated, as in holding a dagger, to place it under the chin, and then drop it, as in the act of separating the body, indicative of the penalty of the obligation. It is answered by stretching out the hand, as if to cut off the neck with the thumb. —The token is to give little strokes of the fore finger upon the joint of the little finger. It is answered by taking the right hand, with the fingers of the right hand extended, and shaking it thrice, which signifies three times five, the number of the fifteen elect.—The word is Zeomet, and the answer to it Elcham.*

A DESCRIPTION OF THE DEGREE OF THE PRIESTLY ORDER OF ISRAEL, OR PROVOST AND JUDGE.

This lodge is held in Solomon's private arch, under the sanctum sanctorum, and over the sepulchre of Hiram Abiff: in which place he was finally installed with his jewel.

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* I have no further particulars of the last two degrees than those stated.

The officers are twelve; Tito Zadok, the High Priest; King Solomon; Hiram, King of Tyre, with nine grand officers. The two kings are under the High Priest. The first of the nine grand officers is called Senior Provost.

The lodge is hung with red, and illuminated with twelve great lights in the form of a triangle.

The High Priest sits under a rich blue canopy, ornamented with purple, scarlet and gold, the four famous colours that adorned the veil of king Solomon's Temple and the Tabernacle in the wilderness, under Moses, the great and inspired lawgiver.

Tito Zadok, in addition to the office of High Priest, bears that of Prince of Jerusalem and Harodim. Solomon and Hiram are styled royal chiefs. These three officers have each a sceptre in his hand. The two kings wear crowns, and the High Priest the regular habit of the office.

The candidate for this degree, having been admitted and obligated, is thus addressed by the High Priest.

Brother N———, you having taken the solemn obligation of this degree, I do, in virtue of the power to me given, constitute and appoint you a Provost and Judge, with the title of High Priest of Jerusalem and Harodim, and Grand Superintendent over the Architects of the Temple, in the place of your late Grand Master, Hiram Abiff. And we do here invest you with these four golden keys, suspended to this red ribbon, and with this apron bound with the same colour, as an emblem of the ardour and zeal of Hiram Abiff. The first of these keys will open the private arch of King Solomon. The second will let you into the tomb of the immortal widow's son. The third will let you into the sanctum sanctorum, or holy of holies. And the other will enable you to find the sacred treasure in the ark of the covenant.

CATECHISM.

Q. What is denoted by Tito Zadok?

A. Tito Zadok, the Prince and High Priest of Jerusalem.

Q. What means the second name?

A. It denotes the High Priest to be just.

Q. What was the intention of King Solomon in forming this degree?

A To appoint grand superintendents over the architects, to carry into execution the plans of Hiram Abiff in the outer works of the Temple, and to honour the great servant of the most high Lord, who was, for that purpose, created Prince of Harodim and Jerusalem, set above the great and learned King of Tyre, and the most powerful king then on earth, whose wisdom far exceeded that of all men. This High priest was the first admitted by these two kings into this degree, and within the holy place of the temple.

Q. Who was the second Mason exalted to this degree?

A. Zadok, the great favourite of King Solomon, and to him was entrusted the four keys of the sacred treasures contained in the oracle, above it in the obelisk of Hiram Abiff, and below it in the sacred private arch of Solomon.

Q. In what manner did Zadok obtain admission into these sacred places?

A. Into the obelisk, he had free access without attendance. Into the sanctum sanctorum, or holy of holies, only with the permission and in the presence of Tito Zadok, the High Priest, who opened with the second key of the door of the holy place leading to the sanctum sanctorum, and having the glorious veil of the temple, which separated the holy place from the most holy sanctum sanctorum, thrown aside by twelve of the priesthood, representing the twelve tribes of Israel, he was permitted, during the reading of the law by the Senior Priest of the tribes of Israel, to view that glorious treasure exhibited in due form by the High Priest. Into Solomon's private arch he entered, accompanied by Solomon himself and Hiram, King of Tyre, while the nine grand officers guarded the nine arches that led from the residence of the king on Mount Sion to the arch under the holy Mount Moriah. And with his fourth key he entered the sepulchre of Hiram Abiff, under the arch of Solomon, and, on that solemn and secret spot, he took the great obligation of this degree, in the presence of the kings of Jerusalem and Tyre.

Q. What was the result of the initiation of Zadok the High Priest into this degree?

A. He was so struck with admiration, in beholding the furniture of this holy place, in the bowels of the earth, that he fell prostrate, and pronounced J———.

Q. What does that denote?

A. The glorious light of God. King Solomon perceiving him in that attitude, at the instant the words were pronounced advanced and raised him, exclaiming J———az—b.

Q. What does that denote?

A. The sight of God. Solomon delivered to him the four keys belonging to this degree, by which his knowledge was daily increased.

Q. What else was to be seen in that sacred lodge?

A. A triangle in the middle of the circle, and in the centre of it the T T two crosses, like the cross of mount Calvary.

Q. What is denoted by the two roses?

A. The white rose represents the purity and innocence of Hiram Abiff; and the red, on the circle stone, his blood open for the honourable cause of Masonry.

FORM OF CLOSING.

High Priest. Companions and explorers of the bowels of the earth, be pleased to assist me in closing the lodge of Judges of the holy city of Jerusalem. Pray, Senior Companion, what is the last duty?

Senior Provost. To seal the sepulchre of our departed grand master, lock up our secrets, and retire in peace from the mansion of the dead.

H. P. Take the emblems of your office, and see that duty faithfully performed.

The Senior Companion receives from the two kings their seals—the one with the arms of Jerusalem, the other with the rod of Aaron budding—with which he closes the tomb, and seals the sepulchre of Hiram Abiff.

The High Priest does the same with the seal which represents the arms of the twelve tribes. Each joins the proper report as pointed out and the lodge is closed.

A DESCRIPTION OF THE DEGREE OF PROVOST AND JUDGE, OR IRISH MASTER.

FORM OF THE LODGE.

This lodge is hung with red, and illuminated with five great lights; one of which must be in the centre, and the others at

the four angles. The master is placed in the east, under a blue canopy bespangled with golden stars. The master's title is that of *thrice illustrious and puissant*. He represents Tito Prince Harodim, the eldest of the Provosts and Judges, first grand warden and inspector of the three hundred architects, who draw plans for the workmen of the temple. The second senior master acts as senior warden, and the brethren are to be placed to the right and left according to seniority. The wardens sit in the west.

FORM OF OPENING.

The thrice illustrious and puissant master strikes four quick and one slow, which is repeated by the warden. The master asks the following questions:—

Q. Illustrious brother warden, are we tiled?

A. Thrice illustrious and puissant master, we are tiled and can begin to work.

Q. Where stands your master?

A. Everywhere, thrice illustrious master.

Q. Why so?

A. To supervise the conduct of the workmen, to attend to the business done by them, and to render impartial justice to each of them.

Q. What is the clock?

A. It is break of day, eight o'clock, two o'clock, seven o'clock.

The master strikes four and one on the altar, which is repeated by the wardens. The master says:—As it is eight, two, and seven o'clock, it is time for the workmen to begin their work. The lodge is opened, and the brethren clap four and one.

FORM OF RECEPTION.

The master holds a sceptre in his hand, and orders the grand master of the ceremonies to go and prepare the candidate. He goes, brings him to the door, and knocks as before, which the warden repeats, and after him the master. The warden informs the master that somebody knocks as Provost and Judge. The master sends to inquire who is there, which being done, the answer returned is,—Brother N——— stands at the door, and solicits the favour of being admitted to the degree of *Illustrious*

Master Provost and Judge. The master desires the candidate to be examined and admitted. The master of the ceremonies introduces him, places him between the wardens, and retires. The senior warden takes the candidate by the hand, makes him kneel, and pronounce Civi, and lays his naked hand on his shoulder. Thus he remains a while, until the thrice illustrious and puissant master pronounces the word Ky. Then the junior warden raises him, and leads him seven times round the lodge. At the first round, he gives the Apprentice's sign, and every other in rotation as he goes round. He is now brought to the foot-stool of the throne, and thus addressed by the master:—

Respectable brother, it gives me pleasure to have it in my power to reward your zeal for masonry, and your attention and attachment to the master of masters. This I do by appointing you Provost and Judge over all the workmen of this lodge; for as we are fully convinced of your discretion, we do not scruple to confide in you, and to communicate our most important secrets to your bosom, which will encourage you to do your duty in this degree, as you have done in the former, to which you had the honour of being admitted. I trust you with the key of the place, where lies deposited the heart and remains of Hiram Abiff; but you must bind yourself by a solemn obligation, that you will never divulge the secrets. Kneel, and contract your obligation.

Candidate. I promise to render strict and impartial justice, to pay just and due obedience to the regulations and orders of the council of the Princes of Jerusalem, with all my former obligations; so God keep me in truth, equity, and justice. Amen. Amen. Amen.

The candidate is ordered to rise; the master gives him a stroke on each shoulder with his sceptre, and thus addresses him:—

Brother N——, by a power to me given, and with which I am now invested, I appoint you a Provost and Judge over all the workmen and the works of the temple; and, as such, I ornament you with this golden key, suspended to a red ribbon, which you are to wear as a collar. Your apron is lined with the same colour, as an emblem of the ardour and zeal of the masters. The pocket in the middle is intended to keep the keys of the plans.

The sign of this degree is to carry the two first fingers of the right hand to the lips, the thumb under the chin forming a square. The pass-word is *Tito*? The token is to interlace the little finger of each other's right hand, and with the middle finger to strike each other on the palm of the hand seven times. The words are seven-fold—*Civi*, *Ky*, *Jua*, *Stolkin*, *Hiram*, *Geometras*, *Architect*, and *Xinxy*. The grand word is *Jachinai*. On the flap of the apron a key is painted, being the Jewel of this degree.

CATECHISM.

Q. Are you a Provost and Judge?

A. I distribute justice to all workmen impartially.

Q. How did you gain admittance into the lodge of Provost and Judge?

A. By striking four knocks quick and one slow.

Q. What do you mean by four quick and one slow?

A. The four first are emblematical of the four fronts of the temple, and the fifth of the unity of God, whose temple it is, and to whom we owe homage.

Q. What did you meet with on your entrance?

A. A warden who conducted me to the west part of the lodge.

Q. Then what became of you?

A. The Senior Warden made me kneel on my knee, and pronounce the word *Civi*.

Q. What answer did the illustrious master make you?

A. He pronounced the word *Ky*.

Q. What did the Thrice Puissant do next?

A. He constituted me Provost and Judge.

Q. What did he give you?

A. A golden key to distinguish me as a member of this degree, and with it a sign, token, and word, by which I am known.

Q. What is the use of the key?

A. To open a small ebony box, where all the plans for the construction of the temple are kept.

Q. What do you mean by this?

A. I mean that we are only intrusted with a secret to know where the heart of our respectable Hiram Abiff is deposited.

Q What is your word?

A. Tito.

Q. What does it signify?

A. It was the name of the first grand warden. He was a prince of Harodim, the oldest of the Provosts and Judges, and Inspector of the three hundred architects of the temple.

Q. What was the intention of Solomon in creating this degree?

A. It was necessary to establish order and regularity among such a number of workmen. For this purpose, Solomon created Tito Prince of Harodim. Adoniram was created chief of the Provosts and Judges; and the king's favourite, Joabert, was then initiated into the mysteries of this degree. To him the key was given to open the ebony box that contained all the plans of the buildings, such as you have in the degree of secret master. This box was hung under a rich canopy. Joabert wss so much struck with admiration, that he fell on his knees, and pronounced the word *Civi*. Solomon seeing him in this attitude, pronounced the word *Ky*, and then put the seals into his hand, by which his knowledge daily increased.

Q. What did you perceive in the lodge?

A. A fringed curtain with a canopy under it, to which was suspended the ebony box containing the plans.

Q. Did you see anything else?

A. A pair of scales, which are the emblems of rectitude, with which we should execute the duties of this degree, as we are appointed Judges to decide all disputes that may occur among the workmen of the temple.

Q. Where is his heart interred?

A. In a golden urn, which is shut up in the obelisk.

Q. What means the two letters X and I, which appear in this draft?

A. Xinxy and Jachinai. The first signifies the seat of the soul, and the second is one of the names of the Grand Architect of the universe.

Q. What mean the letters I H S?

A. The letter I, signifies Jua; the H signifies Hiram, King of Tyre; and the S signifies Stolkin, the name of him who found the body of Hiram Abiff under the sprig of Cassia.

Q. What do the letters M B mean?

A. Mahabone, who found the Jewel of our respectable master, Hiram Abiff.

Q. Where were you placed?

A. In the middle chamber.

Q. Have you done any remarkable work since you have been Provost and Judge?

A. I have ornamented the tomb of the respectable Hiram Abiff.

Q. With what did the Thrice Illustrious and Puissant Master ornament you, when you were received into this degree?

A. With a white apron, lined with red, upon which were white and red roses, and a pocket in the middle of it.

Q. What was the intention of the pocket?

A. The eldest of the Provosts and Judges made use of it, to put the plans in which he communicated to the master, who drew them out on the tressel board.

Q. What do white and red roses mean?

A. The red is an emblem of the blood spilt from the respectable master, Hiram Abiff; and the white denotes the candour and fidelity of the masters.

FORM OF CLOSING.

Q. How old are you?

A, Four times sixteen.

Q. From whence came you?

A. I come and go everywhere.

Q. What is the clock?

A. Break of day eight, two, seven o'clock.

Q. Why so?

A. Because a Perfect Master or Provost and Judge should be everywhere at all times or hours, so as to be at hand to administer justice.

The master, wardens, and all the brethren, strike four quick and one slow, and the lodge is closed.

A DESCRIPTION OF THE MASONIC DEGREE OF NOAHITES OR PRUSSIAN KNIGHTS.

The origin of this degree is deduced from the tower of Babel, or from a son of Noah. The officers are:—

1st, A Grand Commander.

2nd, A Knight of Introduction.

3rd, A Knight of Eloquence.
4th, A Knight of Finances.
5th, A Knight of Chancery, and
6th, A Knight of Defence.

The members are denominated Knights or Prussian Masons. The mysteries for the initiation are only to be celebrated when the moon is at its full. None to be admitted but Masons. At the time of the crusades, the Knights of various nations were confederated in Palestine, and mutually communicated their secrets in Masonry. The Prussian Knights initiated the Christian Princes and their attendants who were Masons.

The apartment in which the reception takes place must not be in a confined situation, as the only light permitted is from the moon. The members of this degree wear their swords, apron, and gloves, trimmed with yellow, and their Jewels pendant by a black ribbon to a button of their waistcoats. The form is triangular, and an arrow with its point towards the earth is the symbol. The members should be ranged on each side forming an avenue; the Grand Commander in front facing the moon.

The chapter is opened by the G. C. striking thrice with the blade of his sword, and returning it to the scabbard. He then raises his hand towards the moon, the brethren doing the same, and, in this posture, declares that the chapter is lighted. The Knights examine the drawing until the candidate is properly prepared for introduction. He is to be uncovered, without a sword, and to wear a white apron and gloves. The drawing it is to be divided into two apartments: the ground of one is blue, a silver moon and golden stars are to be depicted on it; the other is black, with a triangle and a golden arrow delineated.

The Knight of Introduction, who precedes the candidate, strikes thrice; and the Knight of Defence, whose department is to take care of the avenues, announces him by one on the inside, opens the door, and demands the secret of the order, which is delivered and reported to the Grand Commander; who replies:—The worthy Knight is at liberty to enter, if he be alone; but if accompanied, it remains for him to be acquainted with the motives that induce his companion to wish for admittance. This is answered, that it is a master who is desirous of being admitted a Prussian Mason.

G. C. Let him enter and be examined.

The Knights draw their swords, and presents the points to the candidate.

G. C. I declare, brave knights, that he is worthy of your countenance. Give me your assent [which is done.] Brother N——, will you renounce pride all the days of your life?

Candidate. I promise so to do.

G. C. Example is far superior to precept; commence your career with an act of humility.

The candidate is led to the feet of the Grand Commander, by three reverences on his left knee, and being prostrate before him, is commanded to kiss the pommel of his sword. Before he is permitted to rise, the Knight of Eloquence addresses him on the subject of vanity, and draws his conclusions on the evil consequences attending it from the example of Peleg and Solomon.

G. C. Do you promise, upon the faith of a Mason, to keep the secrets with which I shall entrust you, on the conditions—first, that you will never reveal to any of the children of Adam the mysteries of our order; second, that you will associate with us in future; third, that you will never suffer at the peril of your life any man to wear the Jewel of this order, unless he makes himself known to you as a Prussian Mason?

Candidate. I engage myself to fulfil the prescribed conditions.

G. C. Knight of Eloquence, you are at liberty to make known the history of our excellent order.

K. E. To every Prussian Mason be it known, notwithstanding the recent vengeance which the Deity had taken upon mankind for their iniquities, by causing a universal deluge—notwithstanding the Deity had given the rainbow as a sign of reconciliation, vouchsafing that favour declared that the world should not be again destroyed by waters, the descendants of Noah, from their want of faith in the divine prediction, being apprehensive of a second deluge, said,—Let us build a city whose top may reach the heavens, and let us make a name lest we be scattered abroad upon the face of the earth. To accomplish their designs, they began to erect a high tower in the plain of Shinar; but this enterprise being displeasing in the eyes of their Maker, as tending to frustrate or delay the execution of his design, that mankind should not always continue together,

he obliged them to discontinue the project, by confounding their language, so that one could not understand another. From this circumstance the city took its name of Babel, which signifies *confusion;* and a dispersion of the people and a planting of nations ensued. It was on the night of the full moon that the Lord worked this wonder, in remembrance of which, the Noahites hold their lodges at this season. The architect was named Peleg; at least, it was he who gave the idea of this building. As a punishment for his contumacy, and the presumption of his brethren, he was deprived of his speech; and to avoid the outrages of his companions, who considered him as the cause of the failure of their design, he travelled into countries remote from Shinar, and from thence only by moonlight, as he was fearful of massacre if his person were recognised. His place of retirement was Prussia, where, having erected a triangular dwelling, he, by humiliation and contrition for the part he had taken in the plain of Shinar, obtained remission for his sins, and had his speech restored to him. This dwelling of Peleg's was discovered fifteen cubits deep from the surface of the earth, in the year 553. In it was found a stone of white marble, on which was inscribed the particulars I have related in the Hebrew tongue, and adjacent was the following epitàph: —Here repose the ashes of the grand architect of the tower of Babel. The Lord had pity on him because he became humble.

Thus we communicate our grand secret to you, unknown to every one but ourselves. We entrust it to you with pleasure. Misfortune to you, if you are weak enough to transcribe it. Be circumspect, and for that purpose practise humility after the example of our grand architect.

The knights sheath their swords, and the candidate is invested with his. The Jewel is tied to the button of his waistcoat. His apron and gloves are decorated with yellow borders, and he is entrusted with the sign, grip, word, and pass-word.

The ceremony is concluded by the G. C.'s observing, that the lodge is obscured, and that it is time to retire. A table lighted with candles is introduced, and, if a supper be provided it is to consist wholly of vegetables.

CATECHISM.

Who are you

A. Tell me who you are, and I will tell you who I am.
Q. Do you know the children of Noah?
A. I know three of them.
Q. Who are they?
A. I particularise them by their initials S H I.
Q. Tell me the words?
A. Begin, and I will reply.
Q. Shem, Ham.
A. Japhet.
Q. What does this letter signify?
A. The initial letter of the secret word.
Q. Present the signs?
A. The arms extended towards the moon, and the face towards the east.
Q. Why is the face towards the east?
A. Because it is the part in which the moon rises.
Q. Give me the grip?
A. The hand is clenched thrice.
Q. Deliver the pass-word?
A. Peleg.
Q. How do you know the architect of the tower of Babel?
A. I have mentioned him.
Q. Who acquainted you with his history?
A. The Knight of Eloquence.
Q. In what lodge?
A. In a lodge where the moon gave light.
Q. Was this edifice praiseworthy?
A. It was not, as it was never completed.
Q. What is the reason to be assigned?
A. The foundation was laid in pride.
Q. Is it to imitate the children of Noah that you retain it in your memory?
A. No; but to avoid the danger which they experienced.
Q. Where were the remains of Peleg deposited?
A. In a tomb.
Q. Was he not considered a reprobate?
A. No; for the stone on his remains informs us that his Creator had mercy on him on account of his subsequent humility.
Q. In what manner were you received a Prussian Mason?
A. By three humiliations, and by kissing the pommel of the sword of the Grand Commander.

Q. Why did you submit to these humiliations?

A. As a proof of my obedience to the dictates enjoined in this degree.

Q. Why do knights wear a triangle?

A. In memory of the temple of Peleg.

Q. Why is the arrow reversed in the centre of it

A. In remembrance of the remission that took place from his contrition, and that the cup of wrath was turned away from him.

G. C. So may it be turned aside from all his successors, and with this sentiment I close the lodge of Noahites.

A DESCRIPTION OF THE DEGREE OF RED CROSS SWORD OF BABYLON.

FIRST POINT.

Officers—Cyrus, Mithredath, Senior Prince, Junior Prince, Senior General, Junior General, Eastern Knight, Southern Knight.

Scene—Babylon with two towers, and a bridge over the river Euphrates.

Cyrus is called, *most potent sire.*

For the solemnities of this order, two apartments are required. One is considered as the council chamber of Cyrus, King of Persia and Babylon. A throne is placed in the east, and behind it a transparency, descriptive of a dream of that monarch, lighted with seventy lamps, to represent seventy years of the captivity of the Jews.

FORM OF OPENING.

Cyrus—Brother companions, assist me to open the sovereign chapter of Knights of the Red Cross Sword of Babylon. Princes, Generals, the days of the seventy years for the captivity of the Jews are expired. My intention is to liberate them, and to that purpose, I will relate to you the particulars of a dream. Interpret the words, and assist me with yc counsel.

In my sleep, I perceived a lion ready to devour me; a distance, Nebuchadnezzar and Belshazzar, my pred

in chains. They were contemplating a GLORY, which masons show as the name of the Grand Architect of the Universe. In the clouds appeared an eagle, from whose beak issued an order to RENDER LIBERTY TO THE CAPTIVES; I was astonished and confounded. The dream vanished, but my tranquillity is disturbed. Princes deliberate; assent or dissent to the term of vision.

They draw their swords, and present their points to the air, then to the earth; by which they assent to the will of the king. Then they lift up the points, which denotes *liberty*, and let them remain in that position.

Cyrus—Brother companions, the captivity shall be concluded. Princes, Generals, the Chapter of Knights of the Red Cross Sword of Babylon is opened.

FORM OF RECEPTION.

The candidate, being properly prepared, is brought to the door of the outer tower of Cyrus' palace, and gives the proper report. One of the king's guards of that tower opens the door, and demands, *who comes there?*

Zerubbabel. The first among my equals, a Mason of rank, and a royal captive in Babylon.

Guard. What is your desire?

Z. To approach the presence of our sovereign.

G. What is your name?

Z. That is well known. Not one in Babylon but that knows my name and dignity.

[Here Zerubbabel throws aside his outer garment, and discovers the rich dress that he usually wore at the court of Cyrus, by which, with his well-known features, he makes himself known to the guard.]

G. What is your age?

Z. Seventy years.

G. What is the nature of your present application?

Z. To remedy the miserable situation of my brethren.

G. Attend, whilst I report you to the king and council.

Here the guard knocks, as a Knight of the Red Cross Sword, seven distinct or slow, three quick, an interval, and two quick. Answered from within, he reports, that the Prince Zerubbabel solicits an audience of the king. He is commanded, after a pause, to introduce him to the middle tower. The Senior

Prince of the court of Babylon, who now represents Cyrus the king, comes to him and says :—Worthy Prince, for what do you appear before us ?

Z. I implore your good will and justice.

S. P. Upon whose account ?

Z. My own, and that of my companions, who have been in servitude seventy years.

S. P. Signify the extent of the favour you request ?

Z. To grant us our liberty, to permit us to return to Judea, and to assist us in rebuilding the temple of our Creator.

S. P. Since motives so just and honourable have brought you here, you shall speak to us face to face.

The council chamber door is thrown open, and, upon entering, Zerubbabel kneels before the throne of Cyrus. The king's representative, during the time of his kneeling, delivers the substance of the request. Cyrus says :—Arise, worthy prince, I have long witnessed the weight of your captivity, and am ready to release you this instant, if you will communicate to me the mysteries of your order of Masonry ; for which I have always had the most profound veneration.

Z. Most Potent Sire, your situation renders it impossible for me to entrust you with them ; for Solomon, when he first gave us the principles, taught us, that *equality*, *fidelity*, and *brotherly love*, were ever to be the criterion among Masons. Your rank, your titles, your superiority, are incompatible with the mansions where the sacred mysteries of our order are prevalent. Our exterior marks are unknown to you. My engagments with my brethren are inviolable, and I dare not reveal to you *our secrets*. If my liberty is only to be purchased in this manner, I prefer captivity.

Cyrus. I admire your zeal and your courage. Princes, generals, this worthy prince merits liberty for his attachment to his solemn compact. (*The brethren assent by lowering the points of their swords.*) With much pleasure, I grant the remission you requested, and consent to your liberty. (*The chains are removed from the captive.*) Go into your country of Judea. I permit you to rebuild the temple of Jerusalem, destroyed by my predecessors ; and your treasure shall be returned you before the sun is set. I appoint you chief among your brethren, and to preside over your equals ; and I command, that they shall honour you as they have hitherto me,

I expect a small tribute from you, and will send to receive it even under the porches of your new temple as soon as erected. I ask a model of your temple. It is not for the single value that I require it; but to convince your neighbours and surrounding nations, that you are still under my protection. Henceforward, you are to be to me, and I will be to you, a friend. I now arm you with this sword as a distinguishing mark above your fellow companions. You are to consider it the same sword that Nebuchadnezzar received from your king, Jehoiachim, at the time of his captivity; and I am persuaded, that you will employ it in the defence of your country, religion, and laws. I, therefore, create you a Knight of the Red Cross Sword, and, as a proof of my esteem, I invest you with this apron and sash, which we have adopted in imitation of your own architects. These marks are circumscribed with particular mysteries, which I grant to the Princes and Companions of this Court as an honour: and you will hereafter enjoy among them the same distinctions. I, also present you with these remnants of your former temple, that were brought away at the captivity; this Red Cross Jewel; this olive branch, as an emblem of peace between us; and the secrets of the Red Cross Sword Degree, as a proof permission to leave this country for your own. That you may pass without impediment through the provinces between this and Judea, you must give to the three first Babylonish Guards in succession the words of Shadrach, Meshach, and Abednego, and altogether to the fourth. These words will carry you to your native country: but if more is demanded of you, give them the sword up and down as a sign.

The candidate retires; the lodge or chapter is made to represent a public road with a bridge over the river Euphrates in Babylon, with guards at each end. Zerubbabel appears, and is stopped by the first guard, who challenges him with—Who comes there? He gives the answer, sign, word, &c., and the same to the second guard. He passes through the dominions of the King of Babylon and reaches the confines of Judea. On passing the bridge of the Jordan, he gives the third word to the first guard, and to the last the three words. The guard replies—Thrice tried and thrice approved companion, pass in the name of the God of Shadrach, Meshach, and Abednego. The best scenery for this ceremony, that the place where the chapter is held will admit, is used.

SECOND POINT.

The candidate has now put off his rich attire as Zerubbabel, Prince of Jerusalem, and has put on that of first sojourner. Zerubbabel, Haggai, and Joshua, are supposed to have gone through the ceremonies of the Red Cross Sword Degree, and to have become principals, holding a Chapter or Sanhedrim on their own account at Jerusalem, to examine all who returned from their captivity, to prove that they are legitimate descendants from Abraham, Isaac, and Jacob. Ezra and Nehemiah are also officers of the Sanhedrim, the whole present being seventy-two.

A report is made at the door by five distinct and two quick knocks: and, to the question of who comes there, is answered —A sojourner, a descendant of your forefathers, Abraham, Isaac, and Jacob, come out of Babylon to live with his brethren in Judea, and to assist in rebuilding the temple of the Lord.

Janetor (*door-keeper*). What is your age?

Sojourner. Seventy years.

J. None but architects and grand architects can be admitted to the honour which you seek. If you possess the necessary qualifications, there is a vacancy not yet occupied and you may, by civility and perseverance, acquire those honours which avail true merit, without regard to birth or fortune.

The candidate gives the signs of the ten preceding degrees, and enters upon the proper level.

. In the name of the God of Abraham, Isaac, and Jacob, enter the grand Sanhedrim of Jerusalem, and give immediately an account of your recent deliverance from your Babylonish captivity, and endeavour to prove that you are worthy of distinctions.

On entering, he salutes the Sanhedrim with the signs of the ten preceding degrees, and proceeds with the following narration:—

Most Excellent. In due time, I appeared before the throne of Cyrus, King of Persia and Babylon, who admitted the propriety of my application for freedom with fervency and zeal: and, as the seventy years of our captivity had expired, he

granted liberty that I should depart. He also armed me with this sword, and honoured me with the appellation of Brother and Knight Companion of the Red Cross Sword. He furthermore gave me this apron and this sash, with this olive branch and these relics of our former temple, which I now present as a proof of the goodness of Cyrus your deliverer.

Z. Brother architect, the decorations convince us that your integrity and fortitude have been put to the test, and convince us, also, that pomp and grandeur will not triumph over the honours of Masonry. Cyrus, in decorating you with these, was guided by a noble spirit; but not that of *equality* which inwardly accompanies us. The distinctions of this prince you have nobly merited, and you have also pursued those of Masonry; but, before you can be entrusted with the remaining secrets, you must further say, that your bondage has not obliterated from your mind the sentiments of a free man, that you are not incapacitated from attaining the mysteries of the order. Therefore, you must first give me the signal which you received from Cyrus.

The signal is given, and some other ceremony previous to the obligation, of which there is no copy among my documents; but we have seen enough to see, that they are all alike, and that the tenor of one is the tenor of all. The obligation taken, Zerubbabel addresses the candidate in the following strain:—

It is our intention, in future, to acknowledge those only as members of our order, whom we know to be true and legitimate masons; not merely by their outward form, but by their manners and actions: and even they must bring with them as a pledge some part of the remains of the former temple, The intent of our labours is to rebuild the Temple of Jerusalem. The sword which Cyrus gave you must be used in defending your brethren and companions in arms, and to prevent all those who would profane the august edifice that we are now about to raise to the honour of the Supreme Being. It is on these conditions that we entrust you with our secrets. After your deliverance, Cyrus created you a Knight of the Red Cross Sword. I now present you with this trowel, which will serve as a perpetual memorial of your dignity, and that, in future, you will work with your trowel in your hand, and your sword by your side, during the time that the temple is rebuilding.

This sash is to be worn in all lodges and chapters; and it will be the mark, that you have received two degrees of knighthood. The chief emblem is the sword and trowel placed across.

END OF THE DEGREE OF THE RED CROSS SWORD OF BABYLON.

A DESCRIPTION OF THE DEGREE OF KNIGHTS OF THE SWORD OF THE EAST.

THERE is another degree, so much like the former, as to be made up of nearly the same words, with some slight variations: it is called, RED CROSS KNIGHTS OF THE SWORD, OR OF THE EAST. The ceremony is precisely the same with regard to the dream of Cyrus. The reception and dismissal of Zerubbabel are precisely the same, only the tribute demanded is three lambs, five sheep, and seven rams. An escort is furnished to Zerubbabel. Without the escort, we found that he travelled safely: with it he gets robbed on the bridge of all the insignia of the order which Cyrus had given him, but as they could not rob him of the secrets, he, of course, is received at Jerusalem as a good masonic Jew. The penalty of the obligation is never to reveal the secrets of a Knight of the Sword, without suffering captivity for life. The sign of a masonic knight of this degree is to place the right hand on the left shoulder; letting it fall diagonally to the right side, as if cutting the body in two. The answer is, to place the right hand upon the left hip, and to traverse the body to the right hip. The grip is to place the right hand upon the sword, and to draw it, as if to fight. Then, to make a movement with the body as if to repel an enemy; the left hand lifted up and closed. The words are *Judea* and *Babylonia*. The pass-word *Liberty*. The catechism will serve for either degree.

CATECHISM

Q. Brother, how came you to the eminent degree of Knight of the Sword?

A. By humility, patience, and frequent application.

Q. To whom do you address yourself?

A. To one who is greater than a king.

Q. What is your name?

A. That you will find upon your records.

Q. Your country?

A. Judea; I am born of noble parents, and of the tribe of Judah.

Q. What art do you profess?

A. Masonry.

Q. What edifices do you build?

A. The temples and tabernacles.

Q. Where do you raise them?

A. For want of ground, we build them in our hearts.

Q. What is the genuine appellation of a Knight Mason?

A. A Free Mason.

Q. Why called a Free Mason?

A. Because the Masons who were chosen by Solomon to work at the temple were declared, with their descendants free and exempt from all imposts, duties, and taxes. They had also a privilege to bear arms. Since the destruction of the temple by Nebuchadnezzar, they were carried into captivity with the Jewish people; but the good will of Cyrus gave them permission to erect a second temple, having first given them liberty. It is since this epoch, that we bear the name of Freemasons.

Q. What was the first temple?

A. It was the wonder of the world for riches and grandeur. Its porch would contain 200,500 people.

Q. Who were the architects of this grand edifice?

A. The Creator of the world gave the design, and Solomon directed the workmen.

Q. Who placed the first sign?

A. Solomon.

Q. At what hour?

A. Before the rising of the sun.

Q. Why?

A. To point out the alacrity required in the worship of the Deity.

Q. Why is the No. 81 held in so much veneration among Masons?

A. Because this number explained the triple essence of the

Divinity, figured by the triple triangle, by the square of nine and the number three.

Q. Why were the chains of the captives triangular?

A. The Assyrians understood that the triangle was considered as an emblem of the name of the Eternal by their captives. They, therefore, made their chains in that form, to render their situation more mortifying and severe.

Q. Why is it prohibited that masons shall not work but at regular structures?

A. To teach us a duty that irregular lodges are not to be frequented.

Q. What were the injunctions given by Cyrus respecting the second temple?

A. That it should be an hundred cubits long, sixty broad, and sixty high.

Q. Why did Cyrus command them to take the wood from Lebanon and stone from Tyre?

A. That the second temple might in these respects be equal to the first.

Q. Who was the immediate architect?

A. Bebot.

Q. Why were the workmen armed with swords?

A. As they were liable to be interrupted in carrying the materials, and even the work itself.

Q. Are you a knight of the sword?

A. Look at me—(*draws his sword.*)

Q. Give me the sign—(*given*). Give me the words?

A. Judea and Babylonia.

Q. Give me the pass-word?

A. Liberty.

Q. Give the grip—(*given*). Where have you worked?

A. At the rebuilding of the temple.

Q. The instant of rebuilding?

A. Present.

Q. Very excellent, since we are happy enough to have rebuilt the temple in its splendour, let us preserve the memory and remarks of it by our silence.

A DESCRIPTION OF THE DEGREE OF RED CROSS OF ROME AND CONSTANTINE.

The Grand Master of this degree is called Constantine; his deputy Eusebius. There are also a Senior General, a Junior General, a Grand Standard-bearer, and a Janetor or Tyler. we have seen that the forms of opening and closing in all the degrees are alike, the object being to ascertain that the members are not overlooked: that none but members of the degree are present. In this degree, there is difference only in the names of the officers, and the opening proceeds thus:—

Constantine. Sir Knights Companions, assist me to open the conclave of Sir Knights Companions of the Red Cross of Rome and Constantine. (*All the knights rise, draw their swords, and stand in due form.*)

C. Sir Knight Eusebius, what is the first duty of the Companions of this order?

E. To see the conclave is properly cemented, and that the Janetor is at his post, duly armed and clothed.

C. Sir Knight Junior General, see that duty done. (*This is done with two reports, in the usual form; and the same internally, as in the other degrees; after which, the conclave is declared open, in the name of Constantine, its noble and royal founder, by giving sixteen knocks and the grand honours.*)

CATECHISM.

Q. Why do we open and close in this degree with sixteen reports.

A. In allusion to the sixteen stars, surrounding the sixteen letters composing the Grand Words, *In hoc signo vinces*, in the form of the cross of Constantine, in the heavens.

Q. How do we prepare our candidates for this degree?

A. In the clothing of a Roman soldier: the cross of Constantine in his right hand, and in his left a New Testament.

Q. For what reason?

A. To hold in commemoration the miracle that wrought the conversion of Constantine and his enemies, his pious zeal

for Christianity, and to denote that he was the first Roman Emperor to embrace the Christian faith, and to propagate the same by the force of arms..

Q. Why do we enter the conclave with two reports?

A. In commemoration of the famous cross and vision seen by Constantine in the heavens.

Q. Be pleased to explain them?

A. One evening, the army being upon its march toward Rome, Constantine, intent upon various considerations upon the fate of sublunary things and the dangers of his approaching expedition, sensible of his own incapacity to succeed without divine assistance, employed his meditations upon the opinions which were then agitated among mankind, and sent up his ejaculations to Heaven for an inspiration with wisdom to be able to choose the path proper to be pursued. As the sun was declining, there suddenly appeared a pillar of light in the heavens, in the fashion of a cross, with this inscription:—*In hoc signo vinces*, By this thou shalt overcome. So extraordinary an appearance did not fail to create astonishment, both in the emperor and his whole army, who reflected on it as their various dispositions led them. They who were attached to Paganism, prompted by their auspices, pronounced it to be a most inauspicious omen, portending the most unfortunate events. But it made a different impression on the emperor's mind, who was further encouraged by the visions of the same night. He, therefore, the following day, caused a royal standard to be made, like that which he had seen in the heavens, and commanded it to be carried before him in his wars, as an ensign of victory and celestial protection.

Q. Was there any other thing remarkable in the life of our royal founder?

A. The arms of his soldiers, the public prayer, his charity and tomb.

Q. Be pleased to explain?

A. As for the arms of his soldiers, which were newly sprung from gentility, not forgetting his vision and victory, he garnished with the sign of the cross, that thereby they might the sooner blot out from their remembrance their old superstitious idolatry, and, in the spirit and truth, to worship the only true God. He also took into his service, and bountifully rewarded, all such soldiers as had been cashiered upon the account of their being

Christians, and prescribed them a form of prayer by way of a confession of faith, in these words:—We acknowledge thee only to be our God: we confess thee to be our king: we invoke and call upon thee to be our helper: by thee we obtain our victories: by thee we vanquish and subdue our enemies: to thee we attribute whatever conveniences we enjoy: and by thee we hope for good things to come. To thee we direct our suits and petitions, most humbly beseeching thee to protect and preserve Constantine our emperor, his noble children, and all Christians: and beg of thee, our everlasting King, to continue them long in life and give them victory over their enemies, through Christ Jesus our Lord. Amen.

The good emperor gave liberally to the maintenance of schools erected for the encouragement of piety and learning, and granted large privileges to universities, commanding the scriptures to be diligently kept and continually read in all churches. He also liberally relieved the necessities of the poor, remitting the fourth part of his rents and revenues to be disposed of for these and other pious uses.

His tomb of grey marble continues at Constantinople to this day. Even the Turks retain a veneration for the memory of this worthy emperor.

Accounting the six years that Licinius reigned with him, the time of the persecution amounts to just three hundred years, when it ceased with this great emperor, who laid a lasting foundation for the honour of the Christian name. Upon this account, his memory will flourish in the minds of all good men and Christian Masons, till time shall be no more.

Q. In what manner do we enter the conclave at the time of our exaltation?

A. On the triangle and with the pass-word, Constantine.

Q. Why are we conducted round the conclave twelve times, when we are exalted to this degree?

A. In commemoration of Constantine's going twelve times round the plot of ground at Rome set apart for the church, that he commanded to be built for the use of the Christians, when he carried upon his imperial shoulders twelve baskets of earth for the foundation, in memory of the twelve apostles.

Q. Is there not a second reason?

A. In allusion to the twelve great pillars that support the Church of Rome, on which was delineated an abstract of the Acts of the Apostles.

Q. Is there not a third reason why we are conducted round twelve times?

A. In commemoration of the twelve grand points connected with the cross of Christ, the zeal of our grand and noble founder, and that of his mother, St. Helena.

Q. What was the first grand point?

A. The humility of Christ upon the cross.

Q. The second.

A. St. Helena going from Rome to Jerusalem.

Q. The third?

A. The pious and diligent enquiry of St. Helena after the sacred spot, Golgotha.

Q. The fourth?

A. St. Helena finds three crosses, and is much perplexed to know which is that of Jesus Christ.

Q. The fifth?

A. Macarius, Bishop of Jerusalem, directs St. Helena how to discover the cross of Christ from those of the two thieves.

Q. The sixth?

A. The first public acts of St. Helena and Constantine after the cross of Christ had been found.

Q. The seventh?

A. The two festivals of the Christian Church.

Q. The eighth?

A. The cross taken away by one of the heathen emperors.

Q. The ninth?

A. The restoration of the cross of Christ.

Q. The tenth?

A. The Emperor Heraclius recovers for the Christians the cross of Christ, and carries it himself in his royal robes and pomp of state.

Q. The eleventh?

A. Heraclius divests himself of his robes of royalty, and, in pious humble state, carries the cross into the Church on Mount Calvary.

Q. The twelfth?

A. The reign of the Son of God at the day of judgment.

Q. What are the grand words of this order?

A. In hoc signo vinces.

Q. What are the pass-words?

A. Constantine and Matthias.

Q. What is the chief furniture of this degree ?

A. A grand transparent cross placed in the east, formed by sixteen stars, and, in the centre, the sixteen letters forming the grand words.

Q. What is the jewel and mark of this order ?

A. A cross with the initials of the grand words I. H. S. V.

In the closing of this degree, there is an invocation of thirteen saints, or the twelve apostles and Saint Paul, in the true Roman Catholic style.

A DESCRIPTION OF THE DEGREE OF KNIGHTS OF THE WHITE EAGLE OR PELICAN.

This degree in Scotland has been also called that of Knights of the Rosy Cross of Saint Andrew, and has been taken as the *ne plus ultra* of Masonry. In some cases, it has borne that distinction, which has also been the case with several other degrees, before new ones were invented : I have another degree to come called *ne plus ultra*. This must pass as that of Knights of the Eagle and perfect Mason. This degree has two points, and requires two apartments. The first to represent Mount Calvary ; and the second, the instant of the Resurrection. In this and in the *ne plus ultra* degree, we have a going down into hell !

The first apartment is hung with black, and lighted with thirty-three lights upon three candlesticks of eleven branches. Each light is enclosed in a small tin box, and issues its light through a hole of an inch diameter. These lights denote the age of Jesus Christ.

In three angles of the room, north-east, south-east, and south-west, are three pillars, of the height of a man, on the chapiters or which a word is written, making Faith, Hope, and Charity.

Every lodge or chapter has its picture or draught, descriptive of its form, and of the proper place of its officers and emblems. The draught of this degree represents the lodge as a long square, with triple signs, on the exterior of which are written the words *Wisdom*, *Strength*, and *Beauty*.

the interior, *east*, *south*, *north*, and *west*. On the east, at the south and north angles, the sun and moon and a sky studded with stars are painted. The clouds very dark. An eagle is seen beating the air with his wings, as a symbol of the supreme power.

There are also drawn three squares, containing three circles which contain three angles, or an equilateral triangle each, allegorical of Mount Calvary. On the summit is a cubic stone pointed and painted, as if sweating blood and water, typical of the sufferings of the Son of God. Upon the cubic stone is a rose, which is compared to his sweetness, and the letter J, which means Jehovah, the expiring word.

The space round the square is filled with darkness, to represent that which happened at the crucifixion. Below it are all the ancient instruments and tools of Masonry, with the columns broken and divided into many parts, to denote that all the depending parts of the work of a mason could not be worked at the death of he who was master of it. Lower down is the veil of the temple rent into two parts. On the exterior of the oriental line is the colour, with the seven knots of union as perfect masons. Before the master is a little table, lighted by three lights, upon which, instead of the Bible, the gospel, compasses, square, and triangle are placed. All the brethren are clothed in black, with a black scarf from the left shoulder to the right side. An apron doubled with black, which must not be worn out of the first apartment. The master and the other officers wear on the neck a wide ribbon of black mohair, from which hangs the jewel. The master's jewel is a blazing star of seven rays, in the middle of which is the letter G. The rays of the star are commonly of stone, and the mounting gold. The jewel of the Senior Warden is a triangle: that of the Junior Warden a square and compasses. The other officers wear their ordinary jewels, which are covered with a small bit of black cloth. The jewels of each brother is formed by the compasses mounted, the points upon a quarter circle. At the head of the compasses is a blown rose, the stalk of which loses itself in one of the points. In the middle of the rose is the letter G mounted upon a small crown. In the middle of the compasses is a cross, of which the first extremity is *comsant* at the head of the compasses; the second, opposed to it, touches the

middle of the quarter circle; the third and fourth abut on the middle of the points. Upon the cross is a pen in mosaic gold and silver. On each side, upon one reverse of the cross, is, in the middle, an eagle *adosse*, the wings stretched over the sides, and the talons contracted up to the body. On the other, is a pelican *adosse*, the wings extended, and having round her breast seven young ones, the beaks open and held up to receive the blood which flows from her wounded body to nourish them. This should be of gold or gilt, and is worn in the first apartment, at the bottom of a large Scotch red ribbon, with a small black rosette fastened at the top, and which marks the said degree.

The second apartment, representing the instant of the resurrection, is hung with tapestry, luminous lights and full of glory, without a human figure. The three chandeliers, with thirty-three lights, illuminate this apartment, but without the boxes. The master, the officers, and brethren, on entering this apartment, take red sashes and aprons, with the jewels before mentioned. They wear the sword and scarf, as in the preceding degree. The picture of this apartment is a long square with quadruple signs, with the words *Faith*, *Hope*, *Charity*, *East*, *South*, *West* and *North*, written on the exterior, and an indented tuft in the east. In the angles of the north and south, are the sun and moon in a sky studded with stars. In the first part of the east, a cross surrounded with a glory and a cloud, with seven angles: upon the cross is a rose of Paradise, in the middle of which is the letter G. Below are three squares, in which are three circles, having three triangles, to form the summit which is allegorical of Mount Calvary, upon which the Grand Architect of the Universe expired! Upon this summit is a blazing star, with seven rays, shining with all its splendour, and in the middle of it the letter G. The Star represents, allegorically, the Son of God resuscitated in all his glory. On the south side is a pelican upon its nest piercing her bosom, whence issues three streams of blood to nourish the seven young ones; which is an image of parental tenderness. On the north is an eagle beating the air with its wings, as an image of supreme power. Below is the tomb. In the lower part of the said square, upon the middle line from the east to the west, are the compasses, drawing board, crow, trowel, and square. Upon the south line is the cubic stone pointed, and its hammer, the

rule and level. Upon the north line, the rough stone and hammer, the mallet and chisel, the plumb-line and the perpendicular. On the exterior of the east line, the column and the seven knots of union as perfect masons.

The master of this lodge allegorically represents the person of Wisdom and Perfection, which gives him the title of *most wise and perfect master*. The wardens are styled *most excellent and perfect*. The other officers *most puissant and perfect brothers*, adding the title of their office. The brethren are called *most respectable and perfect Masons*, having the title of *perfect* only in the second apartment.

In the second apartment there are no other tables but that on the right of the master, very small and of a triangular form. There is nothing upon it but the book of the gospel, the tools of Masonry, and three lights. The officers and the brethren, when in this apartment, take the red sashes and aprons, adding thereto the jewels, which they wore in the first apartment, at the bottom of the black sash.

FORM OF OPENING THE FIRST APARTMENT.

The brethren assembled, master in the east and wardens in the west, he says, aid me to open this lodge. The wardens repeat the words. The master gives seven slow reports with the mallet, and a double distance of time between the sixth and seventh. This is called reporting as a Knight of the Eagle. The wardens repeat the report.

Master. Most excellent brother Senior Warden, what is the first duty of a Mason?

S. W. Most wise and most perfect, it is to see if the lodge is tiled.

M. Let the most excellent brother Junior Warden examine if the lodge be covered.

The Junior Warden does this, and reports to the Senior, and he to the Master, that the lodge is covered.

M. Most excellent brother Senior Warden, what hour is it?

S. W. The hour of a perfect Mason.

M. What is the hour of a perfect Mason?

S. W. The instant when the veil of the temple is rent, when darkness and consternation spread upon the face of the earth

the light is obscured, the tools of masonry are broken, the blazing star disappears, the pointed cubic stone sweats blood and water, and the word is lost.

M. Most excellent brother, since masonry undergoes so great a preparation, let us employ our diligence in fresh labours for the recovery of the word. The Lodge of Knights of the Eagle is open.

The wardens repeat the same words, and then all give three huzzas and remain silent.

RECEPTION IN THE FIRST APARTMENT.

The candidate is clothed in black, decorated with a red ribbon, an apron doubled with the same colour, and a sword and scarf. His eyes are not covered. The deacon who prepares him, says :—The temples of the Masons are demolished, the tools and columns are broken, and the word is lost, since the last reception. In spite of the precautions we had taken, we have lost the means of regaining it, and the order in general is in the greatest consternation.

The candidate ready, the deacons conduct him to the door of the lodge, and make the report of seven. The Junior Warden answers from within, and gives him the seven upon the mallet of the Senior Warden, he returns seven upon the mallet of the Junior Warden, who says :—Most excellent and perfect brother Senior Warden, one knocks at the door of the lodge, after the manner of the Knight of the Eagle. The Senior Warden makes the report to the Master, who says :—Most excellent and perfect brother Senior Warden, let the most excellent and perfect brother Junior Warden see who knocks at the door of the lodge, with the usual precautions. The Senior repeats this to the Junior Warden, who goes to the door, exchanges seven reports with the deacons, opens it, and asks who is there?

Deacon. It is a Knight Mason, wandering among the woods and mountains, who, since the destruction of the temple, has lost the word, and requests your assistance to seek and recover it.

The Junior Warden knocks again on the wallet of the Senior, and receives the compliment in return. He then reports the words of the Deacon, and the Senior reports them to the Master.

M. Most puissant and perfect brothers, do you consent to his introduction? (*They assent by striking their hands against the lodge.*)

All now appear in consternation and affliction, sitting with the right hand on the heart and the left on the face, the head drooping, and the elbow on the knees. The Master leans forward on the table after saying:—Most excellent and perfect brother Senior Warden, let the most excellent and perfect brother Junior Warden introduce the Knight Mason and place him in the west, to answer the questions which will be put to him. The Senior communicates the order, and the Junior goes to the door, makes the seven reports, and receives the same from the Deacon. He opens the door, and conducts the candidate to the west: then gives seven reports upon the mallet of the Senior Warden, and receives his reply, when he says:—Most excellent and perfect brother Senior Warden, I bring to you a Knight Mason, who requests the word. The Senior repeats this to the Master.

M. Brother, corruption has glided among our work. It is no longer in our power to labour, You perceive the consternation that reigns here. At this moment a strange confusion exists among us and over the face of the universe. The veil of the temple is rent. Darkness covers the earth. The sun is obscured. Our tools are broken. The blazing star has disappeared. The pointed cubical stone sweats blood and water. And the word is lost.

You see, that it is not possible to give it to you, however, it is not our design to despair: we will find out the new law, that we may recover the word. Are you also desirous of following the new law of the Christian Religion?

Candidate. Yes, most wise.

M. Most excellent and perfect brother Junior Warden, make him travel for the space of thirty-three years, by the west, north, east, and south, that he may approve the beauties of the new law.

M. The Junior Warden conducts the candidate thirty-three times round the lodge without stopping. In this travel, he makes him remark the three columns in the three parts of the lodge. As he leads him to each, he tells him their names are Faith, Hope, and Charity,—bidding him well remember these names, because they must henceforth be his guides.

He leads him back to the west, where he gives seven reports with the mallet upon that of the Senior Warden, who returns the same.

J. W. Most excellent and perfect brother Senior Warden, the mysterious voyage is accomplished. The Senior Warden reports it to the Master.

M. Brother N——, what have you learnt in this journey?

Candidate. Three virtues, to be my guide henceforth. Faith, Hope, and Charity. Teach me if there be any others to seek and follow.

M. No, my brother, these are positively the principles and the pillars of our new master; approach and take with us the engagements we require. The Senior Warden makes him approach the table, and kneel with his right knee upon the gospel; and in this posture he takes the following

OBLIGATION.

Yes, I promise, by the same obligations which I have taken in the former degrees of Masonry, never to reveal the secrets of the Knight of the Eagle, to any Knight Mason, Grand Architect, Master Mason, Fellow Craft, or Entered Apprentice, nor to the uninitiated, under the penalty of being for ever deprived of the true word, of remaining in perpetual darkness.

That a river of blood and water shall issue continually from my body, and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross; so help me the Grand Architect of the Universe.

The Senior Warden leads the candidate to the right, and puts the black apron upon him, telling him, that it is the mark of all masons, who have not aided in causing our grief, but that it ought to represent to us the image of it, and to serve us for a knowledge of those among us, who seeks to receive the true word, and to be enlightened in the new mystery, by a real contrition and perfect humility.

In taking the sash, and passing it from the left to the right, he says:—The sash is a symbol of our sorrow for the loss of the word. You ought to know it as a mark of grief, until that is recovered. Go to the west and assist us in recover-

The candidate places himself between the two Wardens. The Master gives seven reports, which are answered by the Senior Warden. The brethren raise their heads, cross their arms with a hand on each breast, and appear less sorrowful.

M. Most excellent and perfect brother Senior Warden, what is the motive of our assembling?

S. W. The pointed cubical stone sweating blood and water, through the relaxations of masons from labour, and through the errors of Masonry, exposed on the summit of a mountain cut with the point of a diamond.

M. What means this mystery?

S. W. The loss of the word of a Mason, which is lost indeed; but may, we hope, by our aid, be recovered.

M. What must be done to regain it?

S. W. We must embrace the new law, and be well convinced of its three virtues, which are its pillars, its base, and principles.

M. What are they?

S. W. Faith, Hope, and Charity.

M. How shall we find these three pillars?

S. W. In travelling and wandering in the greatest obscurity.

M. How long?

S. W. The space of three days.

M. Let us go, brother, from the east to the south, from the south to the west, from the west to the north, and endeavour not to lose sight of the sentiments which may guide us.

All rise in silence, and make thirty-three steps of the round of the lodge. Before the last seven, the Master goes from that apartment to the other, where he gives up his sash and black apron to take the red ones. He is followed by all the brethren, who do the same. He then walks towards the door of the second apartment, which is expressly prepared for

THE SECOND POINT OF RECEPTION.

The apartment for the preparation and for this reception is a third, the most remote from the others, and made as terrifying as possible, to resemble the torments of hell. It has seven chandeliers, with grey burning flambeaus, whose mouths represent death's head and cross bones. The walls are hung with tapestry, painted with flames, and figures of the damned.

In entering the second apartment, the Master gives seven equi-timed reports, which are called the report of the Perfect Mason. The door is opened by a brother appointed to guard it, and to whom each gives the report of a perfect mason and the pass-word Emanuel. The candidate comes last, and reports as a Knight of the Eagle, and is deficient of the pass-word, on which admittance is refused. He says, "I am one of the brothers, who seek the word lost, by the aid of the new law and the three columns of masonry." At these words, the guard, who knows him to be a candidate, takes his sash and apron from him, saying, these marks of decoration are not humble enough to qualify him to find it, and that he must pass through much more vigorous trials. He then covers him with a black cloth, covered with dirty ashes, so that he can see nothing, telling him that he is to be conducted to the darkest of places, from which the word must come forth triumphant to the glory and advantage of masonry, and that he must abandon all self-confidence. In this condition, he is conducted into an apartment in which there is a steep descent up and down which he is directed to travel; after which, he is conducted to the door and has the black cloth removed. Before him stand three figures dressed as devils. He is then ordered to parade the room three times, without pronouncing a word, in memory of the mysterious descent into the dark places, which lasted three days. He is then led to the door of the apartment, covered with the black cloth, and told, that the horrors through which he has passed are as nothing in comparison with those through which he has to pass; therefore, he is cautioned to summon all his fortitude, to meet the dreadful scene.

Thus prepared, he is brought to the door of the second apartment, and, whilst the Wardens are answering the report, he is instructed how to answer their questions, and told that a misfortune will befall him if he does not answer correctly. The ceremony of successive reporting takes place within, and the Junior Warden is instructed to enquire with the usual precautions. These precautions are the reports and the challenge of —Who comes there, and what is your request?

Deacon. It is a Knight of the Eagle, who, after penetrating the deepest place, hopes to procure from you the word, as the fruit of his research.

The door is again shut, and the usual ceremony of reporting

gone through. The Master orders the candidate to be introduced, which is done in the same ceremonial form, finally introducing him to the Master, as a Knight of the Eagle desirous of recovering the lost word, and of becoming a perfect mason.

M. From whence came you?
N. From Judea.
M. Which way did you come?
N. By Nazareth
M. What is the name of your conductor?
N. Raphael.
M. Of what tribe are you descended?
N. Judah.
M. Give me the four initials of these four words?
N. I. N. R. I.
M. What do these four letters signify?
N. Jesus of Nazareth, the King of the Jews.
M. Brother, the word is found: let him be restored to light.

The Junior Warden quickly takes off the black cloth, and, at the signal of the Master, all the brethren clap their hands three times, and gives three huzzas. The Master says, approach, my dear brother, that I may communicate to you the last words of perfect masonry.—He is conducted to the Master, who gives him the sign, word, and grip.

M. Our signs, to know each other in this degree, are, first, to raise the eyes to heaven, crossing the hands, with the forefinger pointed upwards, and letting them fall together on the belly. This is called the sign of admiration. The second, which is the answer to it is, to lift the right hand and to point the index towards heaven, the other fingers being clenched, to denote that there is but one being, who is the sovereign and pure truth.

The grip is to lay the hands on the breasts of a brother and to begin with one. To know a brother, you place either hand cross-ways, or the right hand to his right breast. He answers with his left hand to your left breast, and with the other hands in the same manner. This is called the good posture. The word is the I. N. R. I., and the pass-word *Emanuel.*

The candidate is told to practice the grip and word with each perfect mason in the lodge, and lastly with the Master. After

which, he receives the rosette and jewel of a Knight of the Eagle and Perfect Mason, and has it attached to the bottom of his grand Scotch ribbon.

M. Brother N——, this rosette is to remind you of the loss of the word, and this jewel will teach you, by its symbol, that masonry includes a mysterious allegory concealed from all but perfect Masons. The cross of your jewel should be known to you better than I can explain it. May you never lose the memory of it. We will proceed to your instruction in

THE HISTORICAL DEGREE OF THE KNIGHTS OF THE EAGLE.

After the rebuilding of the temple, the Masons having neglected their labours, and abandoned to the rigours and vicissitudes of the times the valuable buildings which they had raised with so much pains, their works fitted with so much decency, the wisdom of their workmanship, the strength of the materials, and the beauty of the architecture were alike exposed to corruption, confusion, and disorder. The Grand Architect of the Universe, determined to manifest his glory, and to abandon the support of the materials to the vicissitudes of time, in order to erect in its stead the sublime and excellent spiritual geometry, whose existence human power should not be able to attack, and whose duration should be through an eternity of ages. It is in consequence of this resolution, that men have seen the miraculous phenomenon, that prodigy of prodigies, the cubical stone sweating blood and water, and suffering anguish of soul. It was then that the stone, the corner of the building, was torn by the workmen from the foundation of the temple, to be thrown among the ruins, and that the mystic rose was sacrificed on a cross, planted on the summit of the mountain, which is elevated above the surface towards the celestial globe, by three squares, three circles, and three triangles, cut with the point of a diamond.

In an instant Masonry was destroyed, the veil was rent, the earth was covered with darkness, the light was obscured, the tools of masonry were broken, the blazing star disappeared, the word was lost. It may easily be imagined into what a depth of misery every mansion was plunged. At that fatal

moment, an unaccountable dismay, a vast consternation was the least of their pains. They were obliged, for the space of three days, to wander in the deepest obscurity, uncertain whether, by some fresh accident, it would be taken from them. Never before was such great perplexity experienced by the human heart. But the will of Him, who conducts and rules all events and who had caused this universal astonishment, at the expiration of three days, caused the light to shine again; but as a brilliant testimony, behold a new phenomenon.—The broken tools of masonry were again made entire; the blazing star shone in all its splendour, nay, with a greater brilliancy, and the word was found again. This happiness happened, however, only to those Masons who had shaken off the negligence and hardness or heart into which they had fallen. Some of them, having travelled the space of thirty-three years, in search of the word, taught others, that it was necessary to know the three pillars—Faith, Hope, and Charity, and to follow the new law, in the hope of re-entering on the mystic labours of their order. It was only by means of these new principles, that Masonry reappeared in the light of man, under the rules which allegorically conducted them to practise it in their actions. From this time, masons no more built material edifices; but occupied themselves in spiritual buildings. They fortified their works by temperance, prudence, justice, and strength; and they no longer feared the vicissitudes of the times.

May you, my dear brother, never want these supports, and may the Grand Architect of the Universe be your aid and guide.

FORM OF CLOSING THE LODGE.

The Master and Wardens give the seven reports.

M. Most excellent and perfect Brother Senior Warden, what hour is it with perfect masons?

S. W. The moment when the word has been recovered, when the pointed cubical stone has been changed, the mystic rose and blazing star restored with greater splendour, when the tools are restored entire, and the light has re-appeared to our eyes with greater brilliancy, when the darkness is dispersed, and the masonic law firmly established among the labourers in masonry.

M. Most excellent and perfect Brother Senior Warden, following this law, because it is the end of all the wonders which have astonished our eyes, I pronounce, that the lodge of perfect Masons is closed. The Wardens repeat these words, and all the brethren give three claps and three huzzas.

A DESCRIPTION OF THE ROSICRUCIAN OR NE PLUS ULTRA DEGREE.

This dignity is considered as the ne plus ultra of masonry. The possession of it is of that importance, that the members have a right to be admitted into inferior lodges without examination. Yet the Knights of the Rosy Cross are more particular in demanding demonstrative proof from strangers, than any other order of masonry. They will not accept as a visiter any brother unless he is well known, or can give a ready answer to every question proposed. They advance no person who has not been admitted into all the preceding degrees.

There are three points in the Rosicrucian system: the first and second are called sovereign chapters, and the third the mystic supper. The latter of which is held only four times a year.

The officers are called *most wise*, *orator*, *secretary*, and *master of the ceremonies*. The brethren are styled *most respectful knights*.

The jewel of this dignity is a triangle formed by a compass and a quarter of a circle. In the centre is a cross, upon which is a rose, and upon the quarter of the circle is a pelican, bleeding to feed her young. The jewel is tied to a black rose, and pendant to a black collar, in the first point, and to a crimson in the second.

The decorations of the lodge, in the principal apartment, are, first, a triangular altar on seven steps. Behind it is a large transparency, with a cross and a rose painted on its middle, and an inscription over it, of Jesus of Nazareth, the King of the Jews. Broken columns are visible on one side of the trans-

parency, and a tomb on the other in the east, with three large lights in the west.

This preparation serves for the three points, except at a reception, when, for the first point, the whole is covered with black, and three columns are placed, with the theological virtues on them, or Faith, Hope, and Charity.—Two other apartments are essential for the introduction; one is denominated the chamber of the last degree, and the other is called the obscure chamber, no other light being admitted.

FIRST POINT.

The most wise is seated on the third step of the altar, with his head supported by one of his hands. He strikes five equal and two quick strokes, saying—What hour is it?

A. The first hour of the day.

M W. It is time, then, to commence our labours. Invite the most respectable knights to assist us to open the sovereign chapter of the Rosy Cross. We are overcome with grief; the veil of the temple is rent; the columns of masonry are broken; the cubical stone has sweated blood and water; the word is in danger of being lost, and it is almost finished.

Most respectable Knights, let us confer with each other, and trace the outlines of the word before it is too late. (They make up the word I. N. R. I.) I congratulate you all, that the word is known. What else remains for us to do?

Orator. Most wise, we respect the decrees of the Most High, render homage to the Supreme Architect, and bend the knee to him from whom we derive our existence.

The chapter rises and turns toward the east, makes the sign, bends forward and kneels. Then all rise up and strike seven with their hands, saying, *Oyer*.

M. W. I declare this sovereign chapter to be assembled. Give notice to the candidate to present himself.

The candidate is in the chamber of the last degree, and writes his name, his address, the degrees of masonry through which he has passed, and states his age to be thirty-three. The master of the ceremonies conducts him to the door, and demands admission as a Knight of the Red Cross, which is swered with the report of a Rosicrucian.

M. W. See who waits.

M. C. A candidate requests entrance to explore the mysteries of this degree.

A ballot for his admission takes place, and, if in the affirmative, the chapter gives seven plaudits, exclaiming *oyer* three times.

M. W. Permit the candidate to enter.

At this moment, the M. C. puts the insignia of a Rosicrucian on him, and conducts him into the chapter. The members appear sorrowful. He presents him by acquainting the Most Wise, that a worthy Knight of the Red Cross requests the honour of obtaining the favour of being admitted to the sublime degree of a Rosicrucian.

M. W. Worthy Knight, who are you?

Candidate. I am born of noble parents, and of the tribe of Judah.

M. W What art do you possess?

N. Masonry.

M. W. Worthy Knight, you inspire us with esteem; but you perceive, that sorrow abides with us. All is changed. The ground support of the Temple is no more. The veil is torn. The columns are broken. The most precious ornaments are taken, and the word is in danger of being lost. It may be recovered by your courage, and we shall certainly employ you in that pursuit. But you must assure us, by an obligation, that if you obtain the knowledge of our mysteries, you will never communicate them to others, unless they are qualified to receive them. If you are willing, approach the altar, bend your knee to the ground, and place your right hand on the Holy Law, repeating the obligation after me.

The penalty of this obligation is, to be dishonoured and banished from all lodges, as being unworthy to form a companionship with virtuous Masons.

M. W. Worthy Knight of the Red Cross, this is the last time I salute you as such. Henceforward, you will be dignified with greater power. The Master of the Ceremonies will conduct you where you are to obtain it. The columns before you are emblematical of the theological virtues. Imprint them on your mind, and let them be the foundation of your future welfare. Proceed now on your pilgrimage; but remember, that we await your return. May it be happy, and may you bring with you peace and felicity.

The candidate is led to the dark chamber. Chains are rattled to intimidate him: during which he traverses it seven times. In the interim, the columns are taken away and the black cloths removed, in the sovereign chapter, which makes it a transition to the apartment for

THE SECOND POINT.

The candidate is brought into the chapter, and the subsequent answers are dictated to him by the Master of the Ceremonies.

Q. Worthy Knight, from whence come you?
A. Judah.
Q. By what place have you passed?
A. Nazareth.
Q. Who has conducted you?
A. Raphael.
Q. Of what tribe are you?
A. Judah.
Q. Collect the initials of the names.
A. I. N. R. I.

M. W. It is the same as the inscription over the cross. It is the word which your zeal will render invincible, and which will be by you perpetuated till time shall be no more. Advance and receive the reward due to your merit. (*Advances and kneels.*) In virtue of the power that I have received from the metropolitan lodge of Harodim, and in the presence of this august assembly of Knights, my brothers and my equals, I admit, receive, and constitute you, at present, and for ever, a Knight Prince of the Eagle and of the Pelican, Perfect Mason, Free of Harodim, under the title of Sovereign of the Rosy Cross; by which you enjoy the titles and prerogatives of Prince Perfect Mason, unto the sixth degree of Knight of the Rosy Cross, without being in need of our particular authority; our only reservation being that of the degree you have now received.

The candidate rises, is invested with the crimson sash and jewel, and is entrusted with the sign, word, and grip.

CATECHISM.

Begins with the form of finding the word, already repeated.

Q. What is the word among us?

A. The secret word of the Knight of the Rosy Cross.

Q. How did you come to the knowledge of this degree?

A. By the three theological virtues.

Q. Name them?

A. Faith, Hope, and Charity.

Q. In what were you farther instructed?

A. A sign and grip.

Q. Give the sign and grip?

A. Cross hands and arms and look to the east. The grip is made by mutually placing the hands on each shoulder, that the arms may cross each other. The one says *pax vobis;* the other, *holy ends.*

Q. Have you any knowledge of the Pelican?

A. I have, most wise.

Q. What does it import?

A. A symbol of the Redeemer of the World, and of perfect humility.

Q. Why does the Pelican pierce its breast with its bill?

A. To nourish its young with its blood, and thereby to show, that Christ our Redeemer so loved his young and old people, as to save them from death, by the shedding of his blood for your sins and mine.

Q. What is the aim of the Rosicrucians?

A. To respect the decrees of the Most High, to render homage to the Deity.

M. W. It is our duty, as men, to do so, more particularly as Masons, to bend the knee before him who gave us being. Master of the Ceremonies, what is the hour of the day?

M. C. The last hour of the day.

M. W. Since it is so, recollect our situations as Knights of the Rosy Cross, and retire in peace.

The M. W. strikes seven, and the whole chapter give the sign and say *oyer.* The sovereign chapter is closed.

THIRD POINT.

point is never held, except after the second, and then

only four times a-year. When it is held, the preceding point is not closed for it. A side-board is prepared. This is covered with a table cloth, and on it are placed as many pieces of bread as there are Knights, and a goblet of wine. The paper with the sacred initials upon it is deposited upon the altar. Every Knight has a white wand in his hand. The M. W. strikes his upon the earth twice, and declares that the chapter is resumed. Then he leads seven times round the apartment, and is followed by all present, each stopping in the front of the transparency, to make the sign. At the last round, each Knight partakes of the bread; and, still preserving the form of a circle, the M. W takes the goblet, drinks out of it, and passes it round. When it comes to him again, he places it upon the altar, and the Knights give each other the grip The paper, with the sacred word upon it, is put into the empty goblet and burnt. The Knights make the sign, and the Most Wise says,

CONSUMMATUM EST.

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